

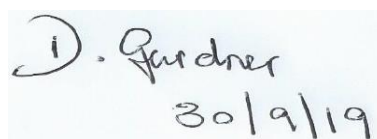
An exploration of the emotional demands made on clergy wives in the New Testament Church of God tradition in the UK

Thesis submitted in accordance with the requirements of the University of Chester for the degree of Doctor of Professional Studies by Deanne Gardner.

30th September 2019

Declaration

The material being presented for examination is my own work and has not been submitted for an award of this or another HEI except in minor particulars which are explicitly noted in the body of the thesis. Where research pertaining to the thesis was undertaken collaboratively, the nature and extent of my individual contribution has been made explicit.



D. Gardner
30/9/19

Dedication

This thesis is dedicated to my mother, Eileen Panton-Simmonds – her quiet strength inspired me. She watched me weave for a while but was sadly called away to rest before I finished weaving.

Acknowledgements

I am grateful for the encouragement, guidance and support of my two research supervisors, Professor Peter Gubi and Professor William West, and the support of my former tutor Dr Andrew Reeves. Thank you for your questions. They helped to give me clarity.

I am grateful to all the participants who took part in this research and gave their time to share their lived experiences.

I am grateful for the love and support of my husband, Hugh and my children, Nathan, Cornelia and Joshua. It has been fuel for this journey.

ABSTRACT

An exploration of the emotional demands made on clergy wives in the New Testament Church of God tradition in the UK

In the context of this research, a 'clergy wife' is defined as the wife of a clergyman. The role of clergy wives in the New Testament Church of God (NTCG) involves substantial emotional demands. Emotional demands are aspects of a job, or role, that require continual emotional effort. Clergy wives in the NTCG tradition offer congregants emotional support and spiritual guidance. Each clergy wife is one part of a two-person career in which the wife is inducted into her husband's career, even though she is not employed in her own right by the organisation. Whilst the emotional demands and their impact on male clergy are well-documented in research, almost no research has been conducted on the emotional demands made on clergy wives within the NTCG tradition in the UK, and on the support that they may need to enable them to conduct their role effectively and survive its impact emotionally.

This qualitative study seeks to explore the lived experiences of wives whose husbands currently serve, or have served, as pastors in the NTCG, in order to identify their current support systems and discover what further support they may need. Semi-structured interviews were conducted with participants ($n=14$). The data were analysed using Interpretative Phenomenological Analysis. The data reveal that wives experienced many emotional demands as a result of the implicit nature of the position of being a pastor's wife. Emotional demands arose from: the role and difficulties; exposure to the personal suffering of others; and exposure to experiencing a high level of distress over a prolonged period. The research discusses the impact of emotional demands upon pastors' wives and the necessity for developing a greater awareness of the needs of this group within the counselling, supervision and pastoral care community. Current support systems are discussed, and further support systems are recommended to enhance better pastoral care of pastors' wives within the NTCG tradition in the UK.

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Chapter One

Introduction

1.1 Context of this research

We are on holiday, and my husband's phone has rung several times. He doesn't recognise the number. As his pastoral duties mean that he is contactable seven days a week, night and day, we have agreed that our holidays should be as interruption-free as possible. Therefore, he does not answer the call. Sometime later his mobile phone buzzes again. This time the call is from a member of our congregation. He looks at me; "Answer it," I say, "as it might be important." The caller informs my husband that a member of our congregation has been murdered and the police have been trying to contact him. We are both in shock. This is a new experience for us, and without any discussion, I know that alongside other roles that I undertake as the 'pastor's wife', I will also now be supporting my husband, the congregation and wider community with this latest tragedy.

There is a continual pull, constant strain, a tautness. It may not be intense. The common form is subtle, felt as body tension. Usually, it doesn't knock one over. It is more like a small wave rippling through - maybe a wave going in two directions or waves pulling in three directions. Or is it four? (Skovholt & Trotter-Mathison, 2011, p. 3)

In the above statement, Skovholt and Trotter-Mathison (2011) suggest that there are multiple tensions experienced in individuals engaged in what is described as 'people work'. The emotional demands experienced by individuals within the caring professions and emergency response community have come to the attention of the general public through various media such as TV, radio,¹ newspaper articles² and literature. Dramas and real-life stories reveal the day-to-day role and stress experienced by those working within caring

¹ A current BBC Radio 4 play called "Life lines" www.bbc.co.uk/sounds/play/b07jx5y5 explores the work and personal life of a lady employed by the ambulance service in a call centre who answers 999 calls. The story depicts the challenges, difficulties, and satisfaction of taking such calls, including supporting others and managing her personal life.

² Interview in the *Guardian* newspaper (2012) entitled "A working life: the emergency call operator". www.theguardian.com/money/2012/jan/20/emergency-call-operator-999

professions such as: the police force, social work, teaching, counselling and various areas of the medical profession that include paramedics, nurses and doctors. The aforementioned media have been valuable in highlighting the lived experiences of those who look after the emotional, physical and social health needs of others in their various forms. Along with revealing the external practical elements that accompany such professions such as: long working hours, multiple administrative demands, exposure to trauma, changes in expectations and working practices, the internal impact of such experiences that are often encompassed within the roles are also highlighted. These include experiences such as stress, self-doubt in the ability to do one's job and guilt in not being able to do more.

The growing awareness of the emotional demands made upon employees in various settings has, in some cases, brought about legislation that has caused changes in working practices to improve the duty of care to individuals within these areas (Kline, 2013). Writers such as Figley (2015) and Malinowski (2014), writing within the counselling arena regarding secondary trauma and burnout, have helped to improve general awareness of the cumulative effects of working within people settings and the need for adequate support.

Clergy are a group of people who are often overlooked within the caring profession but who are nonetheless as important in offering support to individuals within local communities. Studies by Bledsoe, Setterlund, Adams, Fok-Trela and Connolly (2013) and Weaver (2005) have recognised that clergy play an important part alongside mainstream caring professionals. Along with offering spiritual support, the clergyperson undertakes multiple pastoral roles, including offering emotional and practical help. Litchfield (2006) claims spiritual support is rarely accessed through mainstream caring professionals such as counsellors, highlighting the importance of clergy within the caring profession.

1.2 Definition of emotional demands

Emotional demands are described as aspects of a job or role that requires continual emotional effort and are often present in caring professions or public service work such as education, health care and social work, (Madsen, Magnusson Hanson, Rugulies, Theorell, Burr, Diderichsen & Westerlund, 2014). Studies by Madsen et al. (2014), and Johannessen,

Tynes and Sterud (2013) have sought to explore the effects of roles and emotional demands made upon the mental health of individuals. Findings from studies exploring both emotional demands and psychological stress, have highlighted that individuals who are employed in settings in which they are exposed to the difficulties and personal suffering of others, unclear role expectations and poor management styles, experience high levels of emotional distress over a long period. These findings link closely to one of a few UK based studies undertaken by Kinman, McFall and Rodriguez (2011) that sought to explore the effects of caring on the clergy. Emotional demands, viewed as an integral part of the clergy role, require a certain amount of emotional labour. Emotional demands then may be summarised as the practical, social and emotional elements of a role merging.

Considering what this might look like, Kinman et al. (2011) give the following example:

Emotional demands, the external component, refers to perceptions of emotional display rules in the job role: for example, clergy are required to show sympathy and concern and mask frustration or boredom. Emotional demands also encompass the degree of attentiveness to emotional display rules, as well as the variety, frequency and intensity of emotions that are required by the job role. (p. 672)

Within the context of counselling, this internal and external dissonance with the self and others may be labelled 'incongruence', as a way of managing the impact of emotional demands.

1.3 Clergy as caring professionals

Pastoral care can seem untidy and ill-defined, but is probably much closer to the messy reality of people's lives, where they share their troubles when they can and often do so under the cover of a noisy television, on a car journey, at the pub, or when meeting by chance on their way to somewhere else. (Litchfield, 2006, p. 16)

Litchfield's (2006) statement reflects the nature of part of the role undertaken by clergy and perhaps to some degree the clergy spouse and highlights the unknown and often unstructured nature of the clergy role in supporting others. The experiences of clergy in terms of their vocation and the demands and impact of their day-to-day role have been documented by writers such as Smith (2014), who states, "ministry is, at times, emotionally, physically and spiritually draining and exhausting; the reality may be that it is this most of the time, depending on our age and situation" (p. 7). In terms of having a place within the caring profession, Hendron, Irving and Taylor (2014) and Smith (2014) assert that the role of the clergy has changed within the 21st century, as with many caring professions, thus making greater demands on these individuals. Smith (2014) also suggests that although the clergy profession has undergone many changes over time, such individuals still maintain an important role and relevance within our communities (p. xii).

Ministerial work crosses boundaries and transcends cultures, and according to Litchfield (2006), it cannot be viewed from an individualistic position as she purports is maintained within the counselling profession. The role may resemble a mixture of the duties undertaken by many caring professionals mentioned earlier. While Litchfield (2006), Smith (2014) and Francis and Kay (1995) allude to the tasks and character of the clergyperson including the difficulties and stresses that accompany their vocation, several studies exploring the experiences of clergy have included the role and importance of the clergy spouse within the tenure of clergy appointment (e.g. Darling, Hill & McWey, 2004; Hendron et al., 2014; McMinn, Lish, Trice, Root, Gilbert & Yap, 2005).

1.4 The implicit nature of wives in the clergy vocation

In the past, it was usually assumed that the wife of a clergyman would regularly attend Church, take on responsibilities in the parish and fulfil a public role, simply by virtue of being married to the minister. (Litchfield, 2006, p. 143)

Holding in mind the complexities of the clergy role, and considering the couple relationship within such vocations, it has been interesting to note that wives of male clergy have attracted much interest. It has been acknowledged that Church life may have an impact on

the clergy, his spouse and the family (Darling et al., 2004). The above statement by Litchfield (2006) suggests that wives are situated in supportive roles alongside their husbands who undertake a demanding job. Rarely are spouses referred to in the lives of individuals in the caring profession, although there is some mention of spouses in the lives of those placed in the military and medical doctor professions.³ However, within the context of the Church, spouses (particularly wives) are referred to in terms of working alongside their clergy husbands (e.g. Morris & Blanton, 1994). While this has been recognised in the context of some Church traditions, it is an unfamiliar concept within other arenas such as counselling.

Working within caring professions is considered an individual choice, and spouses are not ordinarily included in the application or interview process, neither are spouses routinely involved in the day-to-day events of most caring professions. Work practices and the impact of working in such settings are usually contained within the workplace to a greater or lesser degree, although this notion may be challenged in terms of the ripple effect of stress levels upon one's family, days taken in sickness and its impact on the wider community.

The concept of autonomy and lone working⁴ within one's chosen profession generally applies to most individuals situated within the caring profession. However, various studies (e.g. Andor, 2013; Drumm, Cooper, Seifert, McBride & Sedlacek, 2017) and the perceptions of the general public, indicate that this is not generally so for clergy who are married. The clergy wife⁵ has historically been considered an enigma; she is an important person within her husband's vocation, whilst very rarely being a part of the interview process or inducted alongside her clergy husband.

³ Studies by Eaton, Hoge, Messar, Whitt, Cabrera, McGurk, Cox, and Castro (2008), sought to explore the mental health problems experienced by spouses whose partners were employed in the military. Gender was not referred to; however, the nature of the issues presented were similar to those experienced by clergy wives and the language used alluded to spouses being wives rather than husbands. Sotile and Sotile (2004) undertook a study evaluating the experiences of wives whose husbands were medical physicians. Wives were supportive but not drawn into undertaking any particular role.

⁴ I use the term lone working to mean that the individual's spouse is not actively involved within the work of the one that is employed within the caring profession.

⁵ In the context of this research, a 'clergy wife' is defined as the wife of a clergyman.

Some experiences of clergy wives are offered by way of autobiographical accounts and self-help books⁶ and within a small number of empirical studies in theology, pastoral care and social work (e.g. Drumm et al., 2017; Tangenburg, 2007). However, the voice of clergy wives within the counselling arena is meagre, and there is an absence of the voices of wives situated in Pentecostal traditions which might be considered a minority group. While the demands made on clergy and others working in the caring profession have been documented, the demands made on those who work alongside main caregivers are often missing. The unique positioning of clergy wives places them within this category of individuals and causes us to question their experiences of the demands placed upon them.

Papanek (1973) introduces the notion of the two-person career that some couples assume within certain professional settings, and I will be discussing this in greater detail in chapter two. To a great degree, this concept was traditionally adopted by wives within many Church traditions in which their clergy husbands held the position as the Church minister. Although explicit studies considering the effects of the two-person career upon clergy wives within Church settings are meagre, several studies (e.g. Darling et al., 2004; Gleason, 1977) have been undertaken in the psychological and pastoral care arena, exploring stress and well-being in clergy and clergy couples. However, there is an absence of research specifically exploring the emotional demands made on clergy wives. Within the Pentecostal setting William Kay has undertaken extensive studies exploring Pentecostal Churches and British Pentecostal ministers (e.g. Kay, 2000a, 2000b), including a small investigation of women's roles as leaders within the Church. However, there is currently no specific study exploring the emotional demands made on the wives of clergy situated within Pentecostal Churches in the UK.

1.5 Positioning of the researcher

"Can you please pray for us, X has gone into early labour, and the medical team are doing all they can." My husband shares the text message from his phone with me and replies with a reassuring text that we (as a couple) will be praying for the couple and that he will make a

⁶ Wives of pastors such as Kate Warren, Linda Blenton & co have written of their personal experiences as a means of offering support to other clergy wives.

visit to the hospital. We soon learn that a tiny baby is born and is fighting for its life. My husband speaks with the couple and asks me to join him in visiting them at the hospital. I accompany him, wanting to offer whatever support I can, but not knowing what I will encounter. In my role as the wife of a pastor, I have sat with the dying, listened silently as mothers share their sorrow of losing babies *in utero*, never having heard their babies cry. However, the experience that I encountered in the hospital, and the following weeks, still reduces me to tears. I became aware within minutes of meeting the most perfectly formed tiny baby that I had stepped into a role that I had not planned or prepared myself for. Alongside my husband, we became the liaison team between the medical professionals, the parents, and their extended family. I sat in final meetings with doctors and parents, and finally held a young mother whilst asking what she might need in order to prepare both her and her baby to say goodbye to each other. I felt both sad and honoured in being permitted to accompany a family in the most painful journey so far in their lives.

My role did not end in the hospital. The following weeks leading up to the funeral involved supporting a couple in a way that was very new to me, and I questioned my ability and competence as I never had before. I became acutely aware that in my role as a counsellor, I would have been able to access the much needed support that would have enabled me to continue holding the young couple and their family. It was only when reflecting upon my experience of the experience during a tutorial session that I came to realise how sad, lonely, out of my depth, drained and demoralised I was feeling. Was I called upon to support others as a counsellor or as the wife of the pastor? I could not take too much time reflecting on this question as there were Church cleaning rotas to be arranged, Sunday school lessons to plan whilst being available to others. I needed to get on with my role as the pastor's wife.

As a psychotherapist, supervisor and researcher, I have a keen interest in the lived experiences of individuals working within caring and helping professions. This includes the experiences of those who may not be recognised as trained and qualified professionals on the 'frontline', but are nonetheless exposed to similar work demands and impacts as those experienced by their colleagues through the support they offer to trained and qualified colleagues and service users. The experiences of staff working behind the scenes in many settings risk being missed. In addition to my professional and academic position, I am also

the wife of a Church minister who has held the position of being a pastor of a Church, and I have an interest in the lived experiences of spiritual leaders, particularly clergy.

Taking into consideration my curiosity of the experiences of those working 'behind the scenes', this study will be seeking to explore the experiences of the emotional demands made on pastors' wives within the New Testament Church of God tradition based in the UK, of which I am a member. I am aware that I am approaching this research from multiple positions, and I am seeking to do two things: 1. Place this research within the counselling arena with the purpose of increasing inclusivity and raising the awareness of working with a wider range of diverse groups; 2. Identify what, if any, pastoral care is needed by wives of pastors within this tradition in support of managing any emotional demands made on them.

As a wife whose husband holds ministerial credentials within the NTCG tradition, and who has also held a pastoral role in which this research will be conducted, I will be interviewing other wives of pastors, as an insider. This position may have benefits in that the participants may feel comfortable speaking with a pastor's wife from within their organisation. However, there may be hindrances in terms of what is or is not shared with me as someone who is within the organisation. I am mindful of the sensitivity of the research question and that it is a question that has not been asked before now, and also that due to having a shared cultural background there may be some unspoken conversation through body language and facial expressions and intonation, that may not be reflected in words or captured in the data.

The BACP (2018a) equality, diversity and inclusion within the counselling professions document offers an outline for good practice. Regarding becoming a more inclusive practitioner, four areas are highlighted as areas for personal attention: 1. Awareness, 2. Assumptions, 3. Allyship and 4. Ask. In approaching this research I will be seeking to apply each of these elements. As an insider researcher I am particularly drawn to element 4: Ask which states:

Each person is a unique individual whose needs might be different from someone else who identifies as belonging to the same group. Even if you share the same characteristic, your experience of it might be quite different. While

knowledge of their community is helpful, it is important to find out about their individual experience and needs. (p. 7)

Although I may share some similarities with the participants, I will not assume that our experiences of the emotional demands made on us as wives of pastors will be identical.

As a reflexive researcher interested in the lived experiences of others I have chosen to use Interpretative Phenomenological Analysis as the methodology for this study. My task within my practice is to gain some knowledge and understanding of the client's world, and in order to do this, I position myself alongside whilst knowing that I bring my own lenses with which I understand and interpret my client's experience of their experience. I bring this position into my research, and I am mindful that even if I were to move completely into my participant's frame of reference and bracket my assumptions as much as is possible, I still bring my own experiences, layered with societal views. According to Creswell (2013), I cannot un-know what I already know. It is my understanding that this follows closely to the IPA theory of Smith, Flowers and Larkin (2009).

Van Manen (1990) explains phenomenological inquiry in the following:

The problem with phenomenological inquiry is not always that we know too little about the phenomenon we wish to investigate, but that we know too much. Or, more accurately, the problem is that our "common sense" pre-understandings, our supposition, assumptions and existing bodies of scientific knowledge, predispose us to interpret the nature of the phenomenon before we have even come to grips with the significance of the phenomenological question. (p. 46)

I am aware that as a researcher, sharing some similarity with my participants, it is necessary to maintain a position of curiosity, whilst also embracing the aforementioned statements of BACP (2018a) and Van Manen (1990). I will seek through the appropriate analysis, to re-tell the experiences of my participants through multiple lenses.

1.6 The research question

My research question is:

What are the emotional demands made on clergy wives in the New Testament Church of God tradition within the UK?

This study will explore the emotional demands made on clergy wives whose husbands are currently, or who have held the position of the presiding pastor within the New Testament Church of God (NTCG) tradition in the UK. This study aims to ascertain the following:

1. How wives are supported in their role as wives of clergymen.
2. What, if any, further support is required to enable better pastoral care.

1.7 Originality of the research

It is recognised and accepted that the nature of pastoral work undertaken by clergy and their spouses, while fulfilling, can be both stressful and demanding (Chandler, 2009; Gubi & Korris, 2015; Hudson, 2015). Studies (e.g. Francis, Robbins & Wulff, 2015; Francis & Routledge, 2000) have been undertaken in the psychological and religious contexts, exploring stress and well-being in clergy and clergy couples. However, while there have been studies (e.g. Meyrick, 1998; Morris & Blanton, 1994) undertaken seeking to explore the role of clergy wives, including the practical elements of their role, in light of the changing clergy role within the 21st century, and to some degree that of the clergy wife, there is an absence of research specifically exploring the emotional demands made on clergy wives, and to date there is no specific study undertaken to explore the experiences of wives within the NTCG. While Kay (2000a) has written extensively of clergy within the Pentecostal Church, the voices of clergy wives in the Pentecostal traditions are absent within his study. Therefore this study is original in that it:

- Explores the emotional demands made on clergy wives within the NTCG UK tradition. This has not been undertaken before.
- Will use the Interpretative Phenomenological Analysis methodology to undertake this study.

- Will seek to bring the experiences of clergy wives situated within a Pentecostal background into a counselling setting, which up until now have not been represented in a UK empirical research counselling arena.
- Will present the experiences of a group of women who are not identified as positioned within the caring professions.

1.8 Background of the research

It is said that our research question usually arises from a personal position or problem (Creswell, 2013). The research question evolved from a personal context and events that have necessitated me taking time for personal reflection. I am in the unique position of straddling two similar and sometimes opposing contexts, being within the counselling arena and the wife of a Church minister within the New Testament Church of God tradition. Giving some consideration to each role, it is noted that they hold similarities and differences in equal measure, as seen in Table 1 below.

Counsellor	Pastor's wife
Place of work separate from living space, and if clients are seen on the counsellor's premises, there are set boundaries.	Place of work may be linked to living space, e.g. the vicarage and there are often no boundaries.
Work is specific to the chosen profession.	Work role overlaps several professions, e.g. mentor, facilitator, teacher, social worker, counsellor, worship team leader and women's coordinator.
Client work has a structured timeframe: work hours, and specific days. There are no on-call duties.	The role will often include being available 24/7 to help and support husband and congregants.
Opportunity to work as part of a counselling team and network with other counsellors.	As a pastor's wife, I do not work within a team of other pastors' wives, although I do have friends who are wives of pastors.
Dependent on my practice I can find myself isolated from other practitioners.	As the wife of a pastor, I am regularly isolated from other pastors' wives.

Initial enquiries from prospective clients allow me to have some awareness of what issue they may need to discuss and areas of support that they are seeking.	As the pastor's wife, I can be 'blind-sided' by what is shared by a congregant in an array of settings.
In order to support my work and ensure good practice, including my wellbeing, I am required by my governing body to undertake regular supervision and attend CPD sessions.	Within my current tradition, there is no structured support system for wives whose husbands hold leading pastoral positions.

Table 1. My experiences of the similarities and differences between being both a counsellor and a pastor's wife.

1.9 Background of the Pentecostal tradition

The participants for this study are situated within a Church tradition that has a Pentecostal background and in which the majority of its members identify as Black African Caribbean. As a researcher, offering an overview of the context in which the participants are positioned is deemed valuable and necessary. There are multiple diverse aspects to be borne in mind such as spirituality, race, gender and worldview. The UK has witnessed a steady growth in Pentecostal Churches over the last five decades and an even steeper growth within the last two decades (Olonfinjana, n.d.). The importance of faith, spirituality and community within various ethnic communities has motivated the emergence of such Churches.

The history of Pentecostalism spans some 100 years, commencing primarily in the USA. Pentecostal Churches can now be found worldwide (Langford, 2017). The main underpinnings are the belief in conversion, adherence to the literal interpretation of scripture as a guide to living one's life, faith healing, the in-filling of the Holy Spirit and speaking in tongues, and the second coming of Christ. From what I have observed, within the New Testament Church of God UK, there is an 80% female membership, and 90% of its ministers and pastors are male. However, this may not be an accurate assessment of the numbers and there is no numerical assessment of members available in the public domain that I can find.

In this study I have chosen to concentrate on the emotional demands made on clergy wives rather than husbands. The reasons are twofold and are as follows: as a clergy wife I am interested in the experiences of other clergy wives; secondly, in the Pentecostal context, clergymen and their roles were discussed by Kay (2000a), but there is no recording of the experiences of clergy wives based within the Pentecostal setting. The role of the pastor's wife has historically been implicit. Therefore, with the changing roles of clergy in the 21st century (Hendron et al., 2014; Smith, 2014), and greater societal needs and the high proportion of female congregants within this tradition, it appears fitting to ask what emotional demands are made on clergy wives within the NTCG traditions and how they are supported.

1.10 Purpose of the study

As mentioned earlier, qualitative research exploring the experiences of the emotional demands made on clergy wives in the UK is sparse. The research will be valuable in that it aims to bring the voices and experiences of clergy wives from a Pentecostal context into the counselling and psychotherapy setting. It will enable counsellors to become aware of the needs of a possible new client group and to offer support that is mindful of the complexities of clergy wives in general, while bearing in mind that different religious contexts may have different expectations of clergy wives or wives of spiritual leaders. The study will also be of value to those who oversee counselling training courses, supervision training and individuals offering pastoral support.

1.11 Structure of the thesis

This introduction has stated the context and aims of the research and my position as the researcher. A definition of emotional demands has been offered. The thesis will be structured as follows:

Chapter two will present the literature relevant to this research. The chapter will include the position of women in Pentecostal Churches, the concept of clergy wives within a two-

person career, the role of clergy wives and demands placed upon clergy and clergy couples, and the cost of caring and identified coping mechanisms for dealing with job-related demands.

In chapter three, the ethical considerations and rationale for my methodological choice are discussed.

Chapter four will be a presentation of the data from the semi-structured interviews conducted with 14 participants. In keeping with the chosen methodology for this research – Interpretative Phenomenological Analysis – the data will be presented as superordinate themes and subordinate themes as identified during the analysis process.

In chapter five, the findings of the data will be discussed and linked to relevant literature. The research question – what are the emotional demands made on clergy wives in the New Testament Church of God tradition within the UK? – will be discussed based upon the findings of the data. The role of clergy wives determined by various external expectations and traditional beliefs will be considered, and the concept of clergy wives as caring professionals is explored.

In chapter six, the limitations of this study will be presented including furthering the studies within the NTCG tradition. Implications of the research will be discussed, including the necessity for greater cultural awareness of faith and spirituality within counselling and supervision training courses. In addition it will raise the importance of contextual awareness of the client's cultural background/faith for individuals offering supervision and pastoral supervision. Chapter seven concludes with my reflective statement.

1.12 Summary

In this introduction, I have endeavoured to give an overview of this study including some background of the context of the Church tradition in which the participants are positioned, and place it within the wider context of caring professions. I have discussed my position as the researcher and the relevance of such a study within the counselling arena; a literature review follows this chapter.

Chapter Two

Literature review

This review seeks to explore the available literature related to the research question: What are the emotional demands made on clergy wives in the New Testament Church of God tradition within the UK? The aim of the study is to ascertain the current support available to clergy wives within the NTCG tradition and what further support, if any, is required.

2.1 Introduction and search strategy

An online search was undertaken to access journals via sites including Google Scholar, ProQuest and EBSCOhost. Key words and sentences were used, which included: emotional demands on clergy wives; the role of clergy wives; emotional demands on pastors' wives within Pentecostal Churches. Books were sourced via the online library search tool to find relevant literature. The results were limited and produced subjects not directly related to the original online search. Articles on subjects such as stress in clergy families, stress in clergy couples within specific denominations, coping strategies for clergy and spouses were presented. Literature and empirical studies were predominantly based in the USA, with a limited amount based in the UK, and a small amount being available from other countries. A further search using words such as 'emotional demands' and 'roles of clergymen' was also undertaken. The search was expanded in the hope that the results would show studies that included clergy wives. The results produced a larger range of literature within the caring professions, including clergy and clergy roles. Literature from within the counselling arena on this topic is meagre, and the small amount that is written from this perspective has been predominantly placed in the USA.

There appear to be very few studies undertaken within the UK, which raises the question as to why that might be, and it reflects a greater concern: the silence of the wives within certain visible professions and cultural settings. Morris and Blanton (1994) appear to be the pioneers of empirical studies into clergy/clergy wives' stress, and it is interesting to note that studies have been undertaken since then (e.g. Davis, 2007) exploring single elements of

findings from Morris and Blanton's (1994) original study. In a survey by Murphy-Geiss (2009), seeking to understand the experiences of clergy wives within a particular denomination, one respondent remarked: "It is nice to be asked." This review will include literature giving an overview of the Pentecostal tradition - the context in which the experiences of clergy wives are sought - in order to gain some background on this group of women. It will be followed by an examination of literature regarding clergy wife experiences, including the position of clergy wives, roles, impact, and understanding of emotional demands.

Counsellors and individuals within caring professions seek to have an understanding of a client's background and frame of reference in order to work with them in the best way possible and offer appropriate emotional support, (BACP, 2018b; Charura & Lago, 2015; Charura & Paul, 2014; Lago, 2006; Tangenburg, 2007). The BACP equality and diversity paper (2018) advocates that diversity awareness is both ethical and necessary, and this stance is accepted by the majority of practising counsellors. However, reflecting on the position taken by Charura and Paul (2014) regarding the 'Eurocentric' perspective upon which counselling is based (p. 3), it might be questioned as to how diversity awareness is understood and interpreted, and whether certain groups of people are excluded or overlooked regarding the nature of their position, role and background. Do pastors' wives generally and within a Pentecostal faith, particularly, form a diverse group, and is it necessary for the counselling profession to have an understanding regarding the nature of this group of women to work with them in a therapeutic or supervisory environment? Seeking to gain an understanding of the frame of reference and context of our clients' lives is central to offering emotional support (Tangenburg, 2007). Faith and spirituality are fundamental to many individuals and inform their way of being (West, 2011). Faith settings vary regarding expectations and modes of practice, and background of the congregation. While this is not a theological study, to explore the experiences of the wives of pastors within the New Testament Church of God, which identifies as a Pentecostal Church, it is necessary to have some understanding of the history and spiritual context that are central to the lives of these women, as we would with other minority groups.

2.2 Pentecostal Churches

The setting of Pentecostal Churches within the UK is historically and predominantly black-led. The membership consists mostly of individuals from the Caribbean or West African backgrounds who, from a historical context, expect and respect leadership within the Church (Olonfinjana, n.d.). Although not acknowledged as a leader, wives of pastors in this setting are nonetheless considered influential in the ministry of their husbands (Ash, 2011).

Seeking to gain a greater understanding of women whose religious experiences lie within the Pentecostal domain, Tangenburg (2007) states that, "Pentecostal communities usually demonstrate strong cohesiveness based on shared beliefs, commitments, and cultural identities" (p. 231). Within such a context, there is the opportunity for social support and spiritual empowerment, which, predominantly, are the reasons given as motivations for joining the denomination (Aldred, 2005). While women may feel oppressed within a patriarchal Church system, some feel empowered during the Spirit-led services where women are permitted, if not encouraged, to be both visible and audible (Gilkes, 2001). Tangenburg (2007) argues from the position of a social worker that, as a practitioner, it is necessary to acknowledge not just the cultural background but also the spiritual beliefs of our clients. Transferring this notion to the counselling setting allows for the professionals to have an understanding of the importance of religious beliefs that inform the lifestyle of women and pastors' wives, and this position is supported by writers advocating greater awareness of diversity, such as Charura and Lago (2015) Lago (2006) and McKenzie-Mavinga (2016).

Kay (2000a, 2000b), a key writer within the Pentecostal arena in the UK, has undertaken several studies seeking to explore the role and stresses experienced by British Pentecostal ministers, including the impact of the minister's personality upon their experiences as clergy. Interestingly, while undertaking extensive studies of clergy within Pentecostal denominations, there are no such studies on the clergy wife. Within Kay's (2000a) study, he mentions four main Pentecostal Churches: Assemblies of God, Elim, the Apostolic Church and the Church of God. If as suggested by Kay (2000a), these are the main four Pentecostal Churches, then this would imply that there are other smaller Churches under the

Pentecostal umbrella. This dearth of research on clergy wives highlights the absent voices of numerous experiences of clergy wives.

Well-established Pentecostal Churches are often part of an international organisation whose headquarters are based in the USA. In terms of cultural differences, this may have implications for how women are viewed, and the expectations of pastors' wives. Such Church settings have in recent years adopted an American approach to the pastor's wife being identified as the 'first lady', while also holding to a cultural style inherited from African Churches that view the pastor's wife as the 'mother' (Gilkes, 2001). Some denominations encourage wives to view the clergy position as a partnership, in which the wife is expected to take an active part in supporting her husband, the Church and the local community (Gilkes, 2001).

Gilkes (2001) posits that women, particularly from black ethnic backgrounds, form the majority of the membership within Pentecostal Church settings. However, she argues that there are limitations regarding certain ministerial positions that they are permitted to hold (Gilkes, 2001). Further to this, there is an absence of men of colour in the higher ranks of Church leadership at an international level. This factor influences how women and pastors' wives are considered regarding their position, role, and having a voice in Pentecostal Churches, (Gilkes, 2001; Langford, 2017; Nadar, 2004). Though limited, literature, for example by Andor (2013), Ash (2011), Drumm et al. (2017), Finch (1980), Guneratnam (n.d.) and Oswald, Gutierrez and Dean (1980), which explores the role of the pastor's/clergy wife and clergy stress, is nonetheless available, albeit commonly from an American context. Kay (2000a, 2000b) writing within a British Pentecostal context identifies the role of the clergy as: administrator, apostle, counsellor, evangelist, fellowship-builder, fund-raiser, leader in local community, leader of public worship, man or woman of prayer, preacher, prophet, social worker, spiritual director, teacher, theologian and visitor (2000b, p. 121). In terms of definitive roles for clergy wives, from the literature, the role appears to be obscure and dependent on various factors. What is evident is the sparseness of research exploring the emotional demands and stress experienced by clergy wives, and the impact of their role, particularly within a Pentecostal context.

2.3 The position of clergy wives in a two-person single career

Many established Church traditions, including Pentecostal settings, hold an expectation that wives of clergy/pastors will have an active role within their husband's ministry (Andor, 2013; Ash, 2011; Finch, 1980; Kinman, McFall & Rodriguez, 2011; Oswald et al., 1980). It is a visual profession, in which the clergy ministry has been likened to that of those in public life (Meyrick, 1998; Papanek, 1973). The pastorate maintains a high visibility, which in itself leads to increased pressures, akin to that of celebrities and professionals who are in the public domain (Baker & Scott, 1992). The position and status held by the clergy couple, and esteem in which they are held by certain congregations, can appear and feel 'celebrity-like', (Morris & Blanton, 1994). The pastor, his wife and family, are often in the spotlight and experience the intrusive gaze of the public and verbal comments of the congregation and the local community in a way rarely seen or experienced within other professions, particularly caring professions. The term the 'goldfish bowl existence' has been used by writers such as Ash (2011), McMinn, Kerrick, Duma, Campbell and Jung (2008) and Morris and Blanton (1994) to describe the public observation and exposure of the clergy and clergy family life. Few have questioned the impact of this phenomenon upon clergy wives.

It is suggested by writers such as McMinn et al. (2005) and Oswald et al. (1980) that for wives, serving a Church in a leadership position alongside one's husband has been deemed to be satisfying, rewarding, joyful and purposeful. Although not a role that women would normally aspire to, and rarely an ambition or within a career plan, many accept the opportunity to serve God in their capacity as a clergy wife as reflected by the autobiographical accounts of Sarah Meyrick (1998) and Kay Warren (2017). Clergy wives appear to have a place alongside the wives of professionals such as presidents of large organisations, servicemen holding high ranks within armed forces, medics, academics and small business owners (Papanek, 1973; Pavalko & Elder, 1993). Each of these professions holds some status and kudos within society, and this applies across different cultures. However, the work of clergy is considered unique and likened to the caring professions in terms of exposure to the suffering of others and their responsibility to support the suffering (Darling et al., 2004; Hendron et al., 2014). Although there are similarities with some caring professions, there are also stark divergences such as being available to others 24 hours a day, 7 days a week, offering support in whatever way necessary (Morris & Blanton, 1994).

The position of a clergyperson has the duplicity of being considered both a vocation and a profession (Taylor & Foster Hartley, 1975). This has become more so in recent times with working rights and employment laws. While being employed by a Church, the clergypersons also believe that they are called by God. This calling is almost always a personal experience, with few couples experiencing a joint spiritual call, and rarely is it heard of a woman saying that she was called to be a pastor's wife, in my experience. Pavalko and Elder (1993), in a study seeking to explore the support of wives in their husband's careers, noted that of all professions, clergy wives made the highest contributions towards their husband's occupations. They questioned whether clergy wives had a different relationship with their husbands in comparison with wives of other professionals, and propose that clergy wives consider their husband's profession to be a partnership. Interestingly, it is observed that wives contributed to their husband's professions. However, reciprocation is rarely observed or mentioned.

It has been suggested by Taylor and Foster Hartley (1975) and Frame and Shehan (1994) that the structure of the clergy profession, or calling, presents itself as being a two-person career. This term was first used within empirical studies by Papanek (1973) to describe the inducting of a wife into her husband's career, although she is not officially employed by her husband's organisation, thus, in the situation of the clergy wife, making her an unpaid voluntary partner, an unpaid curate, or an unpaid associate pastor as suggested by Finch (1980) and Morris and Blanton (1994). Interestingly, Taylor and Foster Hartley (1975) argue that Papanek's (1973) term emerged from observing the clergy couple relationship, in which wives were involved in their husband's profession or vocation. Discussing the lack of literature exploring women's experiences in this context and difficulties in infiltrating certain communities in order to hear their stories, Papanek (1973) states:

Usually, the wife of the employee is inducted into the orbit of her husband's employing institution not because of her own, or the institution's, specific choice, but because she is related to her husband through sexual, economic and emotional bonds. (p. 855)

This reflection corresponds with Lee (1999), who surmises that pastors' wives are expected to embrace their position as part of a "package deal" (p. 478). Along with Lee (1999),

Pavalko and Elder (1993) argue that clergy wives are motivated by a sense of service rather than financial remuneration. Finch (1980), discussing the position of the clergy wife states:

Historically the clergyman's wife has been regarded as a person of dubious legitimacy, whose position in relation to her husband's work requires justification. She is viewed primarily in the context of her husband's work and judged by her relation and contribution to it. (p. 854)

Both Papanek's (1973) and Finch's (1980) beliefs appear to be in conflict with each other in terms of the external expectations and personal motivations that direct the pastor's wife in her position and role. On reflection, the clergy wife cannot hold this position without having a husband. However, the clergyman may hold his position without a wife. Her self-concept and sense of accomplishment may then be closely tied in with her husband's success, for which the clergy wife may feel partly responsible and thus have the experience of vicarious achievement (Papanek, 1973, p. 855). By virtue of the position, a complex interplay of expectancies, judgements and justification of the position might be observed in the lives of clergy wives (Meyrick, 1998). It has been suggested that the clergy couple within certain denominations offer emotional support alongside offering spiritual guidance, and being at the forefront, they undertake responsibilities similar to that of a social worker, counsellor, family support worker, mental health professional and mediator (Ash, 2011; Darling et al., 2004; Hendron et al., 2014). Each of the aforementioned professions in and of themselves makes various emotional demands and has psychological and physical effects upon the individual. If the clergy profession is considered a partnership, then what implications does this have for the wife of the clergyman?

Clergy experiences of well-being, stress, and experiences of phenomena such as burnout have been explored in empirical studies undertaken within specific denominations (e.g. Francis, Village, Robbins & Wulff, 2011; Robbins & Hancock, 2015). However, the experiences of clergy spouses are absent within such studies. Training and a job description are usually available for clergymen/pastors, and some type of management system will be present as in other caring professions. However, according to studies undertaken by Murphy-Geiss (2009), clergy wives do not have a manager, supervisor or any of the

safeguards put in place for employees within caring professions, and are not afforded the status of 'first lady' who stands beside her 'president' husband.

2.4 Roles of clergy wives

Seeking to understand the emotional demands made on clergy wives, it is important to consider the assumed roles. While a job specification and description are usually available for clergy, no such description is available for spouses, leading to role ambiguity (Meyrick, 1998; Oswald et al., 1980). The role, it seems, is often directed by expectations from the congregation, the denomination, husbands, the local community and the woman herself, and underpinned by a collection of internal and external pressures (Ash, 2011; Finch, 1980). Reiterating the enormity of the position of pastors' wives, Ash (2011) posits that as there are no written guidelines from the Church, pastors' wives risk trying to become all things to all people. Cultural norms, regarding gender-specific roles and scriptural beliefs with regard to the wife being considered a helper to her husband, according to the Bible book of Genesis (Gen 2: 18 [New Living Translation]), may also guide expectations (Ash, 2011; Guneratnam, n.d.). Some wives may be guided equally by both.

Empirical studies such as those undertaken by Drumm et al. (2017) and Murphy-Geiss (2009), and meta-studies from Oswald et al. (1980) and Benton (2011), exploring the roles of clergy wives, report that wives consider the role to be multi-layered. It includes supporting her clergy husband on many levels: spiritually, emotionally, physically and mentally, and can be demanding, tiring, self-sacrificing and emotionally draining (Andor, 2013; Murphy-Geiss, 2009; Oswald et al., 1980). While discussing the role of the pastors' wives, Andor (2013) makes mention of pressures, loneliness and isolation that may accompany the role, but fails to discuss this further or include personal accounts of women within this context.

Reflecting on Papanek's (1973) concept of the two-person career, it is believed that clergy wives undertake a greater number of roles than wives whose husbands are in other caring professions or helping professions, i.e. medical doctors, paramedics, teachers or social workers. The woman is regarded as an enhancing agent in her husband's ministry, and his

success or failure within some denominations is attributed to her (Oswald et al., 1980). According to Finch (1980) and Litchfield (2006), many denominations have historically expected clergy wives to be a believer, a good wife and mother, and flexible. Supporting Ash (2011) and Guneratnam (n.d.), Finch (1980) suggests that roles are often gender-led, and include different mediums within the Church such as: being involved in children's activities, leading women's groups, counselling, helping with parenting, visiting shut-ins, overseeing worship teams, managing the cleaning of the Church, overseeing the internal decorations such as flowers, and undertaking clerical tasks (Finch, 1980). This stance is interesting in terms of matriarchal roles and highlights a study by Rolph, Francis, Charlton, Robbins and Rolph (2011) in which the question was asked of wives seeking to become ministers in the United Reformed Church, as to how their husbands might cope. It is not known whether such questions are asked of prospective clergy wives. Liz Dean (in Oswald et al., 1980), researcher and wife of a pastor states, "The role was given to me without my knowing" (p. 10). Reflecting on her position and experience, and having an understanding from the context of being the wife of a clergyman, she shares several important areas that she is aware of that are linked to the role of a pastor's wife. These are: helping one's husband, maintaining confidentiality, managing personal criticism, managing people fatigue, dealing with the awareness of the enormity of human suffering, managing the loss of personal space and time with family, dealing with demands to do things at which one is able, dealing with the loss of identity. Each area draws on the emotional resources and is worthy of a study on its own. While supporting others, wives appear not to be supported within their role.

Considering the empirical studies available in this area, Finch (1980), seeking to explore the experiences and congregational expectancies of the clergy wife, highlights that from a UK context, organised studies are meagre. However, Finch (1980) stated that there have been several lone voices writing in places such as newspaper columns. Added to this there are also online Church publications (ministrymagazines.org) and self-help books; e.g. '*Married to the ministry*' (Meyrick, 1998), and '*The ministers' wife*' (Benton, 2011). According to Finch (1980), the position of clergy wife brings with it an unclear job description and invisible role expectations into which the woman is expected to fit. Highlighting changes within Church settings and the development and incorporation of women's rights, Finch (1980) suggests

that this has caused the old stereotyped position of the clergy wife to look “anachronistic” (p. 852). Endeavouring to explore experiences of clergy wives in Bradford in the 1980s, and compare them to those of their predecessors in the 1970s, Finch sought to repeat an earlier study (Finch, 1980). Her findings showed that although a decade had passed since the earlier study, what remained consistent was the conformity to the conventional stereotype of the clergy wife (p. 860). This questions conformity and socialisation, and how difficult it may be to deviate from conventional norms and roles within a Church context. Do clergy wives accept their lot and get on with the job in hand, dealing with whatever impact it may have on them?

There have been studies undertaken cross-denominationally seeking to gain an understanding of the various contexts of the clergy wives’ roles and perceived expectations including the impact that this has had upon clergy wives, (Darling et al., 2004; McMinn et al. 2008; Morris & Blanton, 1994). Alongside cross-denominational studies, there have also been studies that sought to explore such experiences within specific denominations. Frame and Shehan (1994) and Murphy-Geiss (2009), discussing expectations and impact, suggest that within the United Methodist Church expectancies range from being good hosts in the Church and parsonage, being a good housekeeper and mother, to conducting herself with self-control and being obedient (Frame & Shehan, 1994, p. 197). Andor (2013), writing within the Seventh-day Adventist tradition, purports that the pastor’s wife’s role is considered indispensable. Speaking from a Ghanaian context, and one of the few representations from a black perspective, wives are deemed to be an enhancing agent to their husband’s ministry. Andor’s (2013) proposition, regarding the pastor’s wife within particular Church traditions, reinforces the position held by Tangenburg (2007) regarding the importance of seeking to have an understanding of the background of the Pentecostal tradition and its meaning for women within the tradition. Within Church settings with a predominantly black congregation, traditions and unwritten expectations are often considered as binding as scripture, and if as Andor (2013) suggests, the pastor’s wife is an enhancing agent, what impact might this have upon women in the position?

In a study undertaken by Murphy-Geiss (2009), seeking to explore the experiences of clergy spouses within the United Methodist Church, findings showed that there appeared to be a different set of expectations for male and female spouses. Wives of clergy within Murphy-

Geiss's (2009) study experienced excessive and unrealistic expectations and pressure to be good at everything; this led to doing tasks that were not in their skills range. Expectations were often based on what the previous pastor's wife did, leading to a feeling of depersonalisation, inadequacy and being of lesser value. Interestingly, wives felt that they were expected to be visible and invisible, also to be able to take a backstage when necessary. Much more was expected from wives, and they were treated as the lesser gender. The findings of Murphy-Geiss's (2009) study were reflected in a later study by LeGrand, Proeschild-Bell, James and Wallace (2013), within the same denomination, that found that local pastors experienced pressure from their congregation for the pastor's wife to be visible. Wives were also expected to have an amenable personality: to be happy, friendly, dress modestly, looking perfect at all times, and to be silent even when being criticised. They were expected to be a supporter of their husband and enjoy and value serving within their role, considering it an honour to serve God within the capacity of the pastor's wife. The aforementioned expectations cause us to reconsider Pavalko and Elder's (1993) assertions regarding clergy wives' motivation for serving others (i.e. partnership and sense of duty). A similar study undertaken by Drumm et al. (2017), within the Seventh-day Adventist Church, exploring the roles of pastor spouses, presented similar findings to that of LeGrand et al. (2013). However, Drumm et al. (2017), who sought to gain an understanding as social workers, of the complexities experienced by clergy spouses, were keen to emphasise the stress factors linked to undertaking such roles which they believed risked leading to a "compromise of personal authenticity and an individual identity" (p. 106).

The personality of the clergyperson and what impact it might have upon the experience of the clergy role has been explored in empirical studies by Francis, Robbins, Rolph, Turton and Rolph (2010), Francis, Whimney and Robbins (2013) and Kay (2000a). This idea is explored by Andor (2013), from the context of clergy wives, who suggests that the personality of the pastor's wife can play a large part in adapting, embracing or disconnecting from the role (p. 28). This is supported by Machamire (1999) who, writing in an online Church magazine, states:

Though the job of pastor's wife can be exciting and challenging, not all women relate to it in the same way. Personality, social background, and a host of other factors influence how she plays this crucial role. (Machamire, 1999, p. 22)

Machamire (1999) goes on to describe three groups that clergy wives may be divided into: detached, supportive, incorporated. The detached wife views herself as married to the man and not the job. However, this position may mean that she is viewed negatively by the Church. The supportive wife views herself as being a part of her husband's profession but is happy to stay in the background; however, she may experience loneliness and isolation. The incorporated wife takes an active part in her husband's profession and within some settings may even be seen as his assistant, but she may be viewed as aggressive or overly assertive and is reminded that she is not the pastor. This assertion questions Morris and Blanton's (1994) suggestion that in some traditions the clergy wife is an unpaid associate pastor. The various positions may have some bearing on what emotional demands are experienced by different individuals. Conversely, as a counter-consideration, it might be that within some denominations, wives may have difficulty maintaining a natural way of being and sense of self, due to the social expectations and internalising the notion of the success of the pastor having a 'good wife'.

2.4.1 Demands and stress

While the position of pastor's wife is not one that is shied away from, Baker (1989) proposes that alongside having benefits, there can also be negative consequences for the wives of clergy in undertaking various roles. This is a viewpoint supported by Dean in Oswald et al. (1980) in which she states, "There is a constant input of ideas and people and of requests for help. Paradoxically, as in many life-situations, that which is most satisfying is also the most draining when one cannot easily regulate the amount" (p. 9).

Various studies have been undertaken to understand the experiences of stress within different helping professions. However, empirical studies such as that undertaken by Baker (1989), Baker and Scott (1992) and Morris and Blanton (1994), which seek to understand the various demands upon the clergy, clergy couples and in particular clergy wives and the ensuing effect, are still limited. Long hours of work, offering support to both the Church and community at times of individual crisis and community disasters, take its toll. Writers such as Andor (2013) and Holaday, Lackey, Boucher and Glidewell (2001) have suggested that stress experienced by clergy in the undertaking of their work has a direct impact on the

family including wives. It has been acknowledged that the clergy is considered to be in the group of professionals working in caring professions (Adams, Hough, Proeschild-Bell, Yao & Kolkin, 2017; Darling et al., 2004). Such individuals are exposed to human suffering and high expectations, and at risk of experiencing secondary trauma, compassion fatigue, stress and burnout (Figley, 2015; Holaday et al., 2001; Oswald, 1991; Skovholt & Trotter-Mathison, 2011).

Clergy wives may embrace their position and role with joy and enthusiasm, considering it an opportunity to serve God in serving others, as mentioned earlier. However, reflecting on the position as a partnership and working hand-in-hand with her husband, wives may be at risk of what Hendron et al. (2014) called “tertiary traumatisation” (p. 6). Identified as the exposure to secondary trauma by wives who support their clergy husbands, this idea appears to be new and is worthy of further exploration within the context of counselling. Alongside tertiary trauma, it might also be argued that wives are exposed to secondary trauma, compassion fatigue and burnout as a result of undertaking roles that bring them into direct contact with those suffering from emotional difficulties within their Church and community (Baker & Scott, 1992; Figley, 2015).

The impact – physical, spiritual, emotional and mental – of undertaking multiple undefined roles, for which wives are often not prepared, risks affecting every area of the clergy wife’s life. It has been acknowledged by clergy wives, that though satisfying, the role and demands placed upon them can be highly stressful. Five specific external stressors have been identified by Morris and Blanton (1994): mobility; financial compensation; expectations and time demands; intrusions of family boundaries; and social support (p. 189). Relocation, identified nationally as one of the top five stressful events that might be experienced in an individual’s life, is a frequent occurrence within some denominations (Frame & Shehan, 1994). Findings from studies by Morris and Blanton (1994) and Frame and Shehan (1994), reported relocation for clergy wives often meant losing friends, some of whom provided a necessary source of emotional and social support. Relocation necessitated changing jobs, bringing the stress of locating new employment, establishing new contacts and educational systems if young children are in the family. Regular moves impact on the wife’s physical and emotional well-being, as although the relocation may mean a promotion for her husband; this was not always the case. Unlike other two-person professions such as the armed forces,

foreign services and international companies, in which couples may discuss scheduled moves and the impact upon the family, within Church settings this rarely happens. It is considered that one is serving God and the Church, and the individual will, therefore, go where sent; this has been the practice historically within some Church traditions and is particularly so within Pentecostal Churches. The findings of the study by Frame and Shehan (1994) found that some wives experienced stress that was beyond the norm, and feelings of hurt and isolation were reflected by wives. Difficulties in forming healthy relationships and awareness that one may be relocated at any point risked not becoming attached or making lasting friendships. This then risked experiencing loneliness and role overload as the wife had no-one to check in with. The study conducted by Frame and Shehan (1994) reflected similar findings to cross-denominational studies undertaken by Darling et al. (2004) and Morris and Blanton (1994), suggesting that although there had been a ten-year gap, some experiences were still a part of the clergy wife's experience. Anticipatory grief and the inability to make healthy connections due to the knowledge that another move was imminent were also reported by wives. Interestingly, while husbands accepted moves, managed stress levels and settled into new settings well, wives did not do so well.

Boundary ambiguity, described by Morris and Blanton (1994) as an intrusion of family boundaries, has been mentioned in several studies (e.g. Ash, 2011; Lee, 1999). Although highlighted, findings showed that this is not problematic in all instances and only identified as challenging when it impacted on family relationships and interrupted communication between husband and wife. Interestingly, within denominations such as Pentecostal settings that value community and extended families, such difficulties may not be experienced by clergy wives. However, due to the lack of research with this specific participant group, no data are available for consultation. Regarding social support, findings from studies (e.g. Drumm et al., 2017; Meyrick, 1998) revealed that wives considered that they were required to remember their position within the Church and this thought might be of particular importance within Pentecostal traditions. Wives are expected to be friendly - but not too friendly - and careful not to show favouritism. This position calls for reflection on the intersection at which many women from ethnic minorities find themselves within some faith settings: being a woman, a woman of faith, and a woman from an ethnic background.

In a study by Lee (1999), measuring stress levels experienced by clergy and their spouses, the findings showed that although there was a minimally significant difference in the levels of stress experienced between clergy husbands and their wives, the level of support required by wives to manage the stress was greater. Meaningful social support for wives was identified as an important element for many in various studies such as Murphy-Geiss (2009) and Roberts, Getz and Skaggs (2010), but viewed as an absent resource. Studies by McMinn et al. (2005) summarise findings of several studies that highlight the impact of the abovementioned five stressors, and, reiterating Oswald et al.'s (1980) earlier position, they state:

Stressors experienced by clergy wives include: loss of personal identity, loss of control over one's personal living environment, adjustment to frequent moves, anger, perception of being a second class, lack of tangible results of work, loneliness, lack of social support, work-related time demands, unwelcome surprises, routine absence of spouse/father, lack of parallel growth, lack of spiritual care, and psychological disturbances. (p. 564)

Viewing their vocation as God's divine plan may assist in managing the emotional demands made on clergymen. Wives, on the other hand, who are navigating inconsistent social expectations and unclear demands, tended to experience greater struggles (Lee, 1999). Findings in a study by Lee (1999) revealed, "While the wife is expected to be poised and wise, on the inside she may be feeling emotionally unresolved, relationally embattled, and spiritually lost" (Zoba, 1997, p. 763, cited in Lee, 1999). In a study using the ABC-X model of family stress that has been used in several studies, Lee (1999) asks the question as to whether the differences in the need for support were linked to gender, or could it be that specific needs are experienced by clergy wives that are not observable in other groups of people, and this then highlights this often invisible group. Morris and Blanton (1994) suggest that clergy wives require a level of support in order to ameliorate the effects of the role demands. Taking the thought of gender experience further, clergymen may experience conflict and criticism, but this may well come alongside receiving adulation, admiration and affirmation. The latter are elements that are often absent for clergy wives.

Studies by researchers such as Finch (1980), Murphy-Geiss (2009) and Oswald et al. (1980) have reflected that the majority of clergy wives felt unprepared for their role and position, which to all intents included many elements of those working in the role of a caring profession. When questioned regarding pre-preparations for entering into the upcoming role of clergy wife, women adopted the stance of waiting to see how things were when they were in the post rather than considering how they might want or wish to be prepared prior to their husbands being inducted as Church pastors (Finch, 1980).

2.4.2 Counting the cost of caring for the carer

“Clergy ... stand at the forefront of helping people during troubled times” (Darling et al. 2004, p. 262). Emotional labour takes its toll and has been highlighted as a factor affecting the well-being of individuals undertaking people work, including clergy (Brotheridge & Grandey, 2002; Darling et al., 2004; Hendron et al., 2014). It is accepted that the clergy vocation can be emotionally demanding; if as Papanek (1973) suggests, wives are part of a two-person single career, then it could be questioned whether or not the clergy wife’s experience within particular Church traditions might be likened to that of her husband.

“Being a clergy wife is a full-time identity and one which cannot easily be discarded” (Finch, 1980, p. 868). The writer espouses the idea of vicarious contamination, in that by the very nature of her position, the pastor’s wife is affected by the vicarious trauma experienced by her husband as well as her own experiences within her role. Darling et al. (2004) state, “Clergy and clergy spouses are often expected to show high levels of compassion and empathy for persons who are suffering” (p. 271). McMinn et al. (2008), speaking of managing the multiple demands placed on clergy wives, suggest that these wives are at risk of experiencing burnout as a result of attempting to undertake roles that include offering emotional, physical, spiritual and social support to her husband, family, congregation and the local community. Acknowledging the reality and impact of life as a clergy wife within the public domain, loneliness and isolation are key themes shared by wives in various studies (e.g. Murphy-Geiss, 2009). Both vicarious traumatising and burnout are concepts that are understood in the counselling arena. However, McMinn et al. (2008) identify that research into the stress within clergy life is small, and clergy wives are an under-researched group.

Seeking to explore the experiences of wives in terms of stress levels, McMinn et al. (2008) have suggested three categories of stress within clergy research: normal stress; being married to a pastor stress; and catastrophic stress (e.g. loss of a loved one, experiencing a marital crisis). Reflecting on the notion that pastors' wives within certain denominations were expected to fulfil many roles, this carried the risk of experiencing catastrophic stress, particularly when attempting to fulfil a role with no template. Extending this thought further, it could be questioned as to whether the risk of experiencing phenomena such as burnout, secondary and tertiary trauma may be greater within particular denominations in which cultural expectancies and personal characteristics come into play. Akin to other helping professionals, might certain personality types be more liable to experiencing burnout and vicarious trauma?

Regulating one's own emotions within the context of helping others may over time affect well-being, and much self-regulation is required in terms of the multiple roles undertaken by the clergy couple (Morris & Blanton, 1994). It is suggested by Kinman et al. (2011) and Finch (1980) that to sustain well-being, a certain level of incongruence or dissonance is present when interacting with others in order to maintain contact. Learning to look after one's self in caring professions, including the clergy, is deemed important, and this appears even more so for those who support those who give support to clergymen such as clergy wives. In studies by Kinman et al. (2011) and Madsen et al. (2014), it was found that good leadership and the provision of supervision was essential to facilitating well-being. In addition to this, Kinman et al. (2011) also suggested that the clergy might undertake counselling training in order to help manage their well-being when undertaking their work. Reflecting on the partnership position of some clergy wives, perhaps a similar study might be helpful to explore levels of emotional labour and well-being of clergy wives and the usefulness of counselling training.

2.4.3 Coping mechanisms

While self-care strategies are an accepted and expected practice within many caring professions, and particularly within the counselling arena (BACP, 2018b), it is interesting to note that studies discussing coping mechanisms and stress for clergy wives are mostly

within couple studies, with the majority focusing on the clergyperson or clergyman (e.g. Darling et al., 2004; Francis, Laycock & Brewster, 2017; Kinman et al., 2011; Lee, 2007; McMinn et al., 2005). There is a paucity of studies specifically exploring coping mechanisms for clergy wives, with McMinn et al. (2005) and McMinn et al. (2008) being two of the few. However, acknowledging the five areas that cause some stress to clergy wives, as identified by Morris and Blanton (1994), various writers (e.g. Baker, 1989; McMinn et al., 2008; Roberts et al., 2010), seeking to identify helpful support structures, have explored mediums such as peer support groups, and the use of psychoeducational groups to alleviate stress. McMinn et al. (2008) went as far as seeking clergy wives who exemplified good coping mechanisms. However, similarly to the conclusions of both Baker (1989) and Roberts et al.'s (2010) study, it was highlighted that there was a lack of diversity in terms of the ethnic background of the participants. Indeed, pre-selection within McMinn et al. (2008) was noted with all participants being "Caucasian and Protestant" (p. 447).

It is also worth noting that the term emotional demand is not used in the available literature regarding the experiences of clergy wives. When placed against the indicators of vicarious trauma, burnout and compassion fatigue, findings show that clergy wives are exposed to similar issues that cause stress as other caring professionals (Darling et al., 2004; Hendron et al., 2014; McMinn et al., 2005). With this in mind, the question may be asked, what safety mechanisms are put in place, and what coping strategies are used to ensure clergy wives' well-being? As mentioned earlier, the character of the wife and the position that she takes alongside her husband may be an indicator of her potential for risk; alongside this her awareness of a sense of self and autonomy may be a contributory factor (Andor, 2013; Machamire, 1999). Internal coping mechanisms such as personal resilience in the face of challenges may be considered an important element of self-care for the clergy wife, who is positioned alongside her husband as they face the human suffering and needs of their congregation (Smith, 2014). Findings from studies undertaken by Murphy-Geiss (2009) suggest that due to their position, wives are devoid of the elements that congregants within faith settings may hold as valuable support, such as having a pastor or minister or being able to access counselling. Findings by McMinn et al. (2005) and McMinn et al. (2008) reported that the main sources of self-care were spiritual practices such as giving credit to God's grace, and prayer and reading as the main tools for coping amongst clergy wives. However,

it was interesting to note that there was no mention of accessing the support of a spiritual director. Alongside using spiritual elements, having friends who were outside of their denomination with whom they did not risk being judged or damaging to their husband's career was also important regarding looking after their well-being.

2.5 Summary

This review has explored and critiqued available literature which examines the experiences of clergy wives within various denominations and extrapolates relevant information pertaining to the emotional demands placed on clergy wives. It highlights a lack of specific literature regarding the experiences of pastors' wives in Pentecostal traditions. Empirical research that has been undertaken within the area of role-demands has highlighted: a. that a majority of studies originate from the USA; b. that participants exploring experiences of wives have predominantly identified as white/Caucasian, and researchers have noted that regarding research participation there has been a low response rate from ethnic communities; c. the necessity of situating a wider group of individuals and volunteers within the caring/helping profession. Studies undertaken to explore clergy wives experiences stressed that the participant groups were from established Church denominations. The term 'emotional demand' has not been identified in literature discussing clergy wives' experiences; this raises the question as to the awareness of the effects of undertaking a caring profession as a clergy wife. This review also highlighted that the key supporter of our married male clergy, the wives, were often not prepared for the emotional impact of their roles and were not supported in the way in which they were expected to support others. The role of women, women of faith and women from particular cultural backgrounds, is significant in presenting a broader picture of the experiences of emotional demands made on women within Pentecostal traditions.

This review justifies the necessity for this research in that it brings both the importance of spiritual beliefs and the experiences of a missing group of women to the attention of practitioners within the counselling arena and the absent voices of clergy wives within the UK to the fore and into an international arena. The value of research in informing the counselling and clergy community and leadership groups within it, along with other outside

agencies is pertinent to offering relevant support in line with other caring professions. The following chapter will discuss the method and methodological choices.

Chapter Three

Method and methodological choices

In this chapter, I will be discussing my method and methodological choices, including the ethical considerations and issues that informed this study. The research question for this thesis is: What are the emotional demands made on clergy wives in the New Testament Church of God tradition in the UK?

This study set out to explore the experiences of clergy wives in the UK, whose husbands were, or had been pastors of a Church within the New Testament Church of God tradition. To date, there has been no such published research of this kind within this denomination. This Church identifies as Pentecostal and has approximately 99 Churches within the UK. The aim and objectives of this study were to explore the following:

1. What emotional demands were made on clergy wives?
2. How clergy wives were supported in their role.
3. What support might be required to enable pastoral care for clergy wives?

3.1 Context of the research

Ethical approval for this study was sought and granted by the University of Chester's ethics committee. It included relevant consent forms and working agreements (**Appendices 1, 2, 3, and 4**). The study was conducted in line with the ethical guidelines for research (Mitchel, 2018) which seek to ensure integrity, trustworthiness, respect for differences and the judicious management of risks and handling of sensitive data. The BACP (2018b) ethical framework also underpinned my approach in this study. Confidential documents and recordings including signed consent, electronically recorded interviews, transcripts and the researcher's written reflection after interviews were conducted, were stored securely in line with the Data Protection Act (2018), and university requirements. Data stored on a computer or USB pen were encrypted as stated in the ethics application form.

The denomination in which the research was undertaken does not have a national or international ethics board. However, to be respectful and transparent, in line with Mitchel's (2018) recommendation, a meeting was arranged with the Administrative Bishop for the New Testament Church of God (NTCG) and his wife. It was important that the administrative couple had an awareness of the study, as I planned to contact the wives of pastors within their denomination.

The meeting with the administrative couple included giving details regarding the research, including its aims and objectives and details of the recruitment process and various stages of writing the thesis. The couple were informed that this would include contacting the wives of pastors by letter to recruit participants for the study and also asking ministerial colleagues who had contact with women who fitted the participant criteria, to share details of my research with them. This approach ensured consistency, transparency and ethical research practice. The couple were enthusiastic about the study and gave their blessings; they offered to help in whatever way they could. It was deemed necessary to have the verbal support from the Church leadership as a form of verbal ethical approval. During the process of publicising the study and recruiting participants, there was the possibility that members of the NTCG denomination may have contacted the administrative couple, to enquire if they were aware that a study was being conducted within their denomination. The sensitive nature of the research question was also an important factor in the decision to ensure that the leadership of the NTCG had an awareness of the study.

3.2 Recruitment of participants

A directory with details of all licensed ministers, pastors, local Church secretaries and ladies' presidents within the New Testament Church of God is available to serving clergy and their spouse. The researcher fitted into this category as the wife of a clergyman within this denomination. The participant criteria were wives or widows of clergy within the UK, whose husbands were currently or had served as pastors of a Church within the New Testament Church of God denomination within the UK. The directory was used as a source to identify and recruit participants. This was achieved by excluding wives of ministers who were not serving pastors, along with identifying wives whose husbands had held positions as pastors,

though they may not currently hold such a position. Wives of retired pastors were included as potential participants. The researcher was aware of some couples who had previously pastored Churches within the NTCG tradition but had since moved on to independent settings. Those wives were not contacted at this time for this study. In order to recruit participants, letters detailing the research were sent to women who were identified as fitting the participant criteria (**Appendix 4**). Interested individuals were asked to make contact via email or phone. The reason for sending a letter rather than an email was due to a sense that letters were considered to be more personal, and it was hoped it would increase the possibility of recruiting participants from this group. There was no time limit for responding to the initial letter, and no follow-up letter was sent. Due to the generous timescale for this study I believed that individuals who were interested in taking part in the study would respond within a reasonable time, and as my chosen methodology did not require a large number of participants, I did not deem follow-up letters to be necessary.

Sixty-five individuals were contacted, and 18 individuals responded to the invitation letter, which generated a response rate of 27% (n=18). The number of respondees exceeded the number of participants required for an Interpretative Phenomenological Analysis (IPA) study, the chosen methodology for this study (Smith et al., 2009). Respondents expressing an interest in being a participant in the study were sent a participant information sheet which contained details of the study, and the questions that would be asked during the interview (**Appendix 1**).

3.3 Sensitivity of the research question

Consideration was given to the importance of potential participants having an awareness of the questions that would be asked before they committed to taking part in the research, due to the sensitivity of the questions. Lee (1999) suggests that all research might be considered as sensitive, and proposes that there are particular criteria to reflect on to determine whether the research topic could be deemed to fall into this category. Three areas are worth consideration: level of intrusiveness, social control, political alignment (Lee, 1999, p. 4). Reflecting on the research question against the above criteria, it was deemed sensitive in that it was asking wives of pastors to talk about an area of their lives that could

be deemed private and sacred within a public arena; this risked experiencing levels of stress and other emotional effects. The question, while not being one exploring social control or deviance (Lee, 1999), nonetheless exposed participants to the risk of being stigmatised and criticised by others within their Church for speaking about personal experiences as wives of pastors. This included the risk of the Church being perceived as judgemental by individuals and organisations outside the Church setting with regards to how the denomination or faith groups are viewed. Further to this, due to the sensitive nature of the question and personal reflections of the participants both during and after the interviews, there was the risk of a ripple effect, in that the research might possibly affect significant relationships such as those with the participant's spouse, family members and others within her current role and with herself. The aforementioned is not dissimilar to the client's experience of entering counselling. However, it was held in mind that the interviews would not be counselling sessions. As the research arose from the researcher's own personal experiences, there was an awareness of the possibility that the researcher might be impacted by what was shared by participants during the interview. These are ethical considerations which will be discussed later in this chapter.

3.4 Data collection

A total of 18 women expressed an interest in taking part in the research. Due to time constraints and busy work schedules, four potential participants were not able to commit to an interview. The women were thanked for showing an interest and asked if they could be contacted at a later date if the study was extended in some way. Fourteen face to face interviews were conducted in private spaces within public settings, in various locations around the UK using digital recording devices. The 14 participants (PW) represented 21% of the number of women who were contacted by letter. Lone working procedures were followed in accordance with ethical approval (**Appendix 3**).

Interviews were conducted in a timely fashion as is encouraged by Smith and Osborn (2007), in order to build a good rapport between the participant and researcher. Before commencing the interview, the aim of the research was explained and included the information on both the letter of invitation and participant information sheet, as suggested

by Denscombe (2010). The consent form, the meaning of confidentiality and the right to withdraw from the research up to the point of the data being aggregated and the research written up was explained in-depth. The researcher also sought to ensure that participants still wished to take part in the study, and gave the opportunity for questions to be asked, during which time the consent form was read and signed, and clarification was given where needed (**Appendix 2**). Several participants used the opportunity to explore the meaning of confidentiality within the study and also how they might have access to the findings. Many participants stated that they appreciated having had the questions sent to them before the interviews as this had allowed them to make a well-informed decision to take part in the research and gave time to reflect on the experiences that they wanted to share. This reiterated the thoughts of Denscombe (2010), and Smith et al. (2009) who discuss the value of the research participants having access to the questions that they may be asked during the interview. The interviews lasted between 45 minutes and 75 minutes and were based on the following questions:

1. What is your role as the wife of the Church pastor?
2. How were you prepared for your role?
3. What theological or traditional beliefs inform your role?
4. What emotional demands have been made on you?
5. How do you manage the emotional demands?
6. How are you supported in your role?
7. What further support would be helpful?

In considering the potential for discomfort, distress, inconvenience or changes to lifestyle on the participants, a list with details of local counsellors was made available to each participant, but this was declined in all cases. However, the list remained available if participants felt that they needed it at some point in the future. As a qualified counsellor, keeping in mind the emotional well-being of the participants and non-maleficence, time was given to debrief after each interview and ensure that participants were in a safe place while being mindful that the role of the researcher is different to that of a counsellor. An email was sent the day after each interview thanking the participant for taking part in the

interview and reminding them that they would receive a transcript of the interview in due course.

3.5 Transcription and ethical considerations

Interviews were transcribed and identifying information such as names, dates and locations were removed to maintain the anonymity of the participants and reduce the risk of deductive disclosure. There had been a significant time lapse between the interview and the transcriptions being available for verification. Therefore, consideration was given to the potential risk of harm to the participant in reading their transcripts and revisiting experiences that they had shared within what might be deemed to be a safe space. Verification of transcripts is common practice within qualitative research that includes interviews as a means of collecting data. It is also a practice that Denscombe (2010) suggests is used to assure the credibility of qualitative research. However, Birt, Scott, Cavers, Campbell and Walter (2016), in discussing the trustworthiness and importance of verification, question the ethical position of asking research participants to read transcripts without relevant emotional support that was in place at the time of the initial interview. The researcher did not negate the value of verification. However, it could be argued that asking the participants to verify transcripts after a certain amount of time had passed, might be considered to be an intrusion and a cause of undue distress. To ensure non-maleficence, transparency and ethical practice, participants were contacted by email to inform them that a transcript of their interview was available as discussed at the time of the interview, and a copy would be sent to them for verification if they wished to read it. The following email was sent to participants. See letter sent to participants (**Figure 1**).

Figure 1. Letter to participants requesting verification of transcript.

Dear

Emotional demands made on Clergy wives in the New Testament Church of God Tradition in the UK.

Thank you for participating in the above research. I am aware that it is some time since we met. You may recall at the time of completing our interview you were informed that the interview would be transcribed, all identifying features anonymised or deleted, and the transcript would be forwarded to you for verification. The transcript of our interview is now ready and available for you to read should you so wish. I am aware that due to the personal nature of the research question and the time lapse since our interview, you may not wish to read the transcript. Should that be the case please be assured that in line with the university's ethical guidelines, any data that I use from your interview will be handled sensitively and you will not be identified in any way. Please let me know if you would like me to forward you a copy of your transcript.

Blessings and Warm regards

Five participants responded, saying that they did not wish to read their transcripts. Transcripts were emailed to participants who had asked to read their transcripts for verification. In asking the participant to verify the transcript, one might consider adding the clause “was this correct at the time of the interview?” Reasons for this action may be questioned as it is considered investigatory. However, within qualitative research interviews the participant is sharing their experience in the moment and what is shared may change in a different moment, for example at the time the transcript is read (Birt et al., 2016; Denscombe, 2010; Smith et al., 2009). Once again, in line with due diligence and participant safety, participants were reminded of their right to withdraw from the research and also that a list of local counsellors could be made available to them if they felt that they needed it.

3.6 Dual Relationships

This study was within a denomination in which the researcher is a member and wife of a minister who previously held a pastoral position. The researcher has also held a role that

involves overseeing teams of counsellors at national Church events in the NTCG tradition. During the recruitment process, an awareness was held that some of the respondents might be known to the researcher, either in a friend or collegial relationship. For a few participants, this was the case, and in order to maintain transparency, the issue of dual relationships was managed by discussing the differentiated role as a researcher to that of a friend or colleague. Seeking to establish reasons for responding to the call for participants was pertinent. The aim was to ensure, as much as possible, that respondents did not feel obligated or coerced, and that they felt comfortable with sharing personal experiences with me outside of other relationships that we might otherwise have. Holding in mind that participants would be sharing experiences that we would not have discussed within any other setting or forum, clear boundaries were set, and information shared during the interviews was contained within the researcher/participant relationship. Interestingly, where a dual relationship was present, respondents stated 'trust' and 'knowing the researcher' and her professional background as a counsellor, as their reasons for wanting to take part in the study.

Due consideration was given by the researcher concerning being known to the participants and how that might be viewed regarding projections and transference. Supervision was used as a place in which to explore this issue. Time was taken before interviews to consider any factors that might impact the interview process with particular participants, and an ongoing internal check-in while with certain participants was noted. Consideration was given to the nature of the question and impact on the self as the researcher with regards to experiences that participants shared during the interview and any similarities or resonances with personal experience. Self-care was sustained by accessing a personal therapist and regular supervision in order to maintain ethical research practice and a good level of objectivity and distance.

3.7 Method

Every researcher speaks from within a distinct interpretive community, which configures, in its special way, the multicultural, gendered components of the research act. (Denzin & Lincoln, 2013, p. 23)

My study sought to understand the emotional demands made on pastors' wives within the New Testament Church of God tradition. Based on the above statement, alongside Denzin and Lincoln's (2013) notion of the researcher being a quilt maker (p. 7), it was important to state my position as a researcher. It is stated by Creswell (2013) that researchers "bring certain beliefs and philosophical assumptions to our research" (p. 15). Therefore, to validate my chosen methodology and method, it was important that I gave some consideration to my ontological and epistemological position that informed my research. Based upon my collectivist worldview, I hold a relativist ontological position (O'Reilly & Kiyimba, 2015), and believe that the nature of reality and existence is constructed through the mind and connection with 'an-other' to give meaning. I maintain a social constructivist epistemological position as I believe that the theory of knowledge of meaning is co-created within our relationships (Crotty, 1998; O'Reilly & Kiyimba, 2015; Willig, 2013). Therefore, I approach my research subjectively, honouring the importance of the participant and myself as joint enquirers seeking to make experiences visible. (Denzin & Lincoln, 2013; Guba, 1990; O'Reilly & Kiyimba, 2015).

In seeking to personalise and give voice to under-represented groups, I am drawn to the qualitative paradigm which embraces a choice of methodologies that can be used to explore how things can be known from the storyteller, and gather an understanding in a way that is not possible from a quantitative enquiry. This mode of research draws the researcher into a relationship with the participant, inviting participation rather than a sterile objective stance. According to Willig (2013), qualitative research endeavours to bring together micro-processes regarding one-to-one experiences and macro-structures as in how the experiences might be considered in social relations (p. 11).

The participant group consisted of clergy wives within a faith-based context, who to date had not shared their experiences within empirical research. Clergy wives are an under-represented group within the context of counselling, for whom Willig (2013) asserts qualitative research is beneficial. As a researcher, the stance is held that research, whether qualitative or quantitative, is akin to creating a piece of tapestry and is, to some extent, subjective and therefore not totally without bias. I have a curiosity about the internal lived experiences of the other, and in seeking to know what an experience is like, as the researcher, I seek to come alongside the participant, akin to the counselling experience

while remembering that my position is that of the researcher. Recognising that I am involved within the process of interpreting the findings of the data that are produced as part of the quilt-making process (Denzin & Lincoln, 2013), my chosen methodology is Interpretative Phenomenological Analysis (IPA) (Smith et al., 2009). The method of IPA involves conducting semi-structured interviews (**see 3.4**) which are then transcribed (**see 3.5**) and analysed using the IPA process.

3.8 Interpretative Phenomenological Analysis

IPA draws on a collection of theoretical strands from the phenomenological discipline and is concerned with the lived experience, including the cognitive, emotional and embodied experience of the phenomena (Smith et al., 2009, p. 34). IPA is holistic in its approach in that it seeks to gather the understanding and meaning of the participants and the interpretation of that meaning from the researcher. While aiming to understand the internal experience of a phenomenon for an individual in its purest form, IPA acknowledges the researcher's interaction with the experience within both the interview and analysis. This is akin to that of an optician, adding another lens to the experience, and IPA recognises that capturing the experience in language will mean that it is interpreted from its original inner experience (Van Manen, 1990). Thus, there is a triangulation of interpretation consisting of inner experiencing plus the individual sharing the experience, plus the researcher recounting the experience. The medium through which participants have shared their story within this study is language. Understanding the context of the language used to share an inner experience to give it meaning, the researcher becomes an interpreter, and in the interpretation uses the wider social context.

Gadamer (2004) suggests that being an interpreter does not give liberty to “falsify the meaning of what the other person says. Rather meaning must be preserved” (p. 386). Individuals are creative in the artistic means with which to tell their story, and the listener or researcher, by their presence, can have an impact on how the dialogue of experience is shared. It is believed that all experiences are relevant and valid, and as a researcher, I endeavoured to explore and understand individual experiences of experience while acknowledging that experiences are re-told through the lenses of the researcher. The

interpreting of a lived experience seeks to do several things, and often these can be overlapping or separate. It tells the story from the inside out and also the outside in. As a researcher, I became aware of participants using a language to describe their experiences that reflected the culture and context within which they were based. The language could be considered 'Church talk': something unusual within a counselling setting and that required careful translation so that the meaning was not lost.

In order to analyse the data (**Chapter 4**), I followed the process described by Smith et al. (2009). Analysis of data within IPA is not prescriptive but creative. The data analysis process of IPA integrates some strands of discourse and thematic analysis, involving immersing oneself in the transcribed text exploring the multiple layers of meaning noting the story, words used to describe feelings, intonations, silences and gaps. Emergent themes are coded and clustered together as superordinate themes and subordinate themes. The superordinate themes emerge from the research questions, and the subordinate themes emerge through the superordinate themes. No emergent theme is unimportant. The analysis process includes the researcher seeking to bracket (as much as possible) their own bias, during the process of interpreting the data. While noting the emergent themes, it is essential to consider whether or not they stay within the context of the research question. Applying the analysis process to this research, the interviews were transcribed and each line was given a line number. I read each transcript several times in order to submerge myself in the data. During the first reading of the transcript, I listened to the original audio recording to ensure that the transcript was correct and also to re-connect with my participant and her way of telling her story. The transcripts were then placed into a table that permitted me the space to make reflection notes. During subsequent readings, I noted my thoughts on what was said and also themes that emerged from the data (**Appendix 5**). As the researcher, while valuing the experiences that were shared by the participants, I focused upon the research question to decide what I would include and what might be kept in the weaver's basket.

3.9 Reliability and validity

Verification of any study is paramount so that it can withstand the rigours of questioning and ensure the integrity of the study (Birt et al., 2016; Denscombe, 2010). It is accepted within the qualitative paradigm that repeatable studies producing the same outcomes are questionable, due to the differences in the researcher's researching styles, worldview and the agenda of the researcher (Denscombe, 2010; McLeod, 2015; Smith & Osborn, 2007; Yardley, 2000). However, for qualitative research to hold its place in the scientific world, it is required to meet certain measures. Considering validating qualitative research, Denscombe (2010) suggests four measures for ensuring a credible study: credibility (validity), dependability (reliability), transferability (generalisability) and conformability (objectivity). (pp. 297-300). While valuing Denscombe's (2010) template to ensure the validity of this research an approach was sought that was more suited to this methodology. Smith et al. (2009) have referred to Yardley (2000) who has suggested four principles that fit with IPA research regarding checking validity: sensitivity to context; commitment and rigour; transparency and coherence; and impact and importance (Smith et al., 2009; Yardley, 2000). These criteria fit with the personhood and professional stance of the researcher. Sensitivity to context are evidenced through: the locating of the researcher within the context and declaring shared identity with participants; presentation of the research setting; sensitivity to ethical issues and the inclusion of relevant literature that underpins the theoretical position of the study. Commitment and rigour are evidenced through the selection of appropriate participants and paying close attention to the participant/researcher relationship endeavouring to ensure equality and non-misuse of power; ensuring collected data are analysed using the appropriate process; the presentation of an empathic interpretation of the data. Transparency and coherence are evidenced through: the research question, participant data and presentation of findings remaining consistent with chosen methodology; clear and detailed accounts of the process of recruiting participants, collecting the data and their analysis. In order to demonstrate trustworthiness, a section of a transcribed interview and annotated notes is included in the appendices of this research (**Appendix 5**). Impact and importance are evidenced by the relevance and applicability of findings within counselling and faith-based supervision settings.

3.10 Summary

This chapter has explored the research question and chosen method and methodology, and ethical issues. The following chapter will include the findings of the data.

Chapter Four

Findings

This chapter contains the IPA analysis of the data from the pastors' wives (PW), whose husbands currently hold or have held the pastorate position within a Church in the New Testament Church of God tradition in the UK. They are presented using five superordinate themes (see table 2): The Role; Preparation; Emotional demands; Managing emotional demands; Support, and 62 subordinate themes. X and [] have been used within the excerpts to maintain anonymity. The use of ... within excerpts denotes a pause. Because of the large amount of thick data shared by the participants, and the restriction of the word limit of the thesis, interpretative comment on the data in chapter four (Findings) is mostly presented in chapter five (Discussion). However, interpretative analysis is evident in the data that have been selected for inclusion. The data presented in chapter four are introduced in each section by a brief narrative. **Table 2** gives oversight of the superordinate and subordinate themes that emerged from the data that were provided by the pastors' wives. In doing so, I am bringing my own particular lens to the data and another researcher may bring their particular lens and find different themes, but that does not invalidate the truth of both perspectives.

Table 2. Superordinate themes and subordinate themes from data provided by pastors' wives.

Super ordinate Themes	4.1 The Role	4.2 Preparation	4.3 Emotional demands	4.4 Managing emotional demands	4.5 Support
Subordinate Themes	4.1.1 Support	4.2.1 Lack of preparation	4.3.1 Working with multiple needs	4.4.1 Biblical Principles	4.5.1 Lack of support
	4.1.2 Presence	4.2.2 Observing others	4.3.2 Feeling out of one's depth	4.4.2 Self-care	4.5.2 Family and friends

	4.1.3 Official and unofficial roles		4.3.3 Emotional investment	4.4.3 Counselling	4.5.3 Unsolicited support
	4.1.4 Congregations' expectations of the role		4.3.4 Spiritually buffered	4.4.4 Prayer	4.5.4 Access to counselling services
	4.1.5 Personal expectations		4.3.5 Helplessness in helping	4.4.5 Freeing self from external expectations	4.5.5 Supervision
	4.1.6 Expectations from senior congregants		4.3.6 Confidence	4.4.6 Incongruence	4.5.6 Mentoring
	4.1.7 Expectations from the organisation		4.3.7 Filtering and balancing	4.4.7 Pushing things down	4.5.7 Support from retired pastors' wives
	4.1.8 Traditional		4.3.8 Resonance with the pain of others	4.4.8 Counselling training	
	4.1.9 Theological		4.3.9 Impact on the family	4.4.9 Delegation	
	4.1.10 Theological and Traditional		4.3.10 Listener for husbands	4.4.10 Marital relationships	
	4.1.11 Doing God's work		4.3.11 Navigating work and Church	4.4.11 Journaling	
	4.1.12 Seeking to reduce stress		4.3.12 Retreating	4.4.12 Giving up roles	
	4.1.13 Dual parental role		4.3.13 Processing difficult		

			experiences		
	4.1.14 Listener		4.3.14 Sense of failure		
	4.1.15 Facilitator		4.3.15 People Pleasing		
	4.1.16 Hands-on role		4.3.16 Wearing masks		
			4.3.17 Isolation		
			4.3.18 Ill health		
			4.3.19 Emotional impact		
			4.3.20 Mental Health		
			4.3.21 Impact on relationships		
			4.3.22 Lack of spiritual support		
			4.3.23 Becoming a picture		
			4.3.24 Growth and rewards		

4.1 Superordinate Theme 1: The role

4.1.1 Subordinate theme 1.1: Support

Six PWs (PW1, PW4, PW5, PW7, PW9 and PW14), described their roles as one of offering support. The type of support offered was multi-dimensional: emotional, spiritual and practical. At times several people were supported simultaneously. PW1, PW5 and PW9 prioritised the support offered in the following excerpts:

As the wife of the Church pastor, I think my first role is that I support my husband because I believe if you don't support the gentleman, then he can't do his best because he's not getting any support for himself. He's on assignment, and I have to just, keep on supporting him, and being there. We encourage and do all those things that people don't see behind the scene. Then going into the congregation, it is helping and being available to give encouragement and assistance wherever you can. (PW1)

First and foremost I think it's to support my husband in his ministerial duties. But it's also to support brethren that feel that they need that support from ourselves. (PW5)

What is my role? I see my role as supporting my husband's ministry. I see him as the minister. I'm not the minister ... yeah very much as being a big supporter of what he does. (PW9)

Asked to elaborate on what being a big supporter meant, PW9 described it as:

It's almost like in every way really in terms of when we have the children that I will take care of the children almost like releasing him to be what he needs to be and to do. I think I've also got to remember sometimes I married the man, not the minister or the pastor but in terms of what he has to do I feel that I'm very much behind and doing what I need to do to help him be the best pastor that he can be to the congregation I suppose because that's his job. (PW9)

'We' is used when describing a joint role that is undertaken, which positions the PW in a place that ensures her husband can then undertake his role without certain burdens in terms of parenting. PW14 considered her role as an inclusive part of her husband's ministry.

Being a couple qualified her to support him in whatever way was deemed necessary. PW14 said:

It is a support for my husband so when he's not around my support is to be there for the family—to do everything for the kids. Supporting my husband, I believe that's what we should do without doubt. I don't necessarily believe he's called as one. We're called as a couple. I find that we do work together; also in that support, I think it's defending your husband as well. (PW14)

'We' is used again when describing the joint role that is undertaken so that she can support her husband in his role, which includes taking on a protective role as her husband's defender. PW4 also believes the role as a pastor's wife is to be a part of the couple-undertaking and comments on the complexity of her role, including that of offering support to her husband:

I support the work of my husband. The bereaved or people who are in need of our support in one way or another, we'll go visit together with them. I'm with my husband in the work that he does and so wherever he's needed, I'm not saying that I trail behind him but more with him whenever we're needed to do that. (PW4)

Choosing to use 'we' within the description of the supportive roles undertaken by PWs suggests that wives take an intentionally active role within their clergy husband's vocation.

4.1.2 Subordinate theme 1.2: Presence

Three PWs (PW7, PW10 and PW13) believed that part of their role was to be present in terms of being visible and portraying a picture that fitted with the perception of the congregation regarding the position of the pastor's wife. This was deemed to be a different type of support for their husbands. PW7 said:

My role ... difficult to describe but, to be present, to support, to be a visible member of the congregation not so much by assumption, I suppose, in that it's the leadership but not necessarily leading if you like; to be a support, to be part

of whatever that picture is. So you've got a minister in a Church, the minister has a wife. It's the minister's job but you're there as a support so essentially it's a support job. To be seen, to be circumspect, to look the part. I think looking the part is a big part of the Church. I found that my expression was wrapped around that whole picture and yet that was not my complete expression so ... It's a bit like you know, you've got a head teacher and deputy but it merges emotional life, physical life, intellectual life and there's no ... You've got to be bridging all of those and it's for me, in Church, unless you become another public type like your husband, within the way that set-up is configured, you will always be an appendage. (PW7)

Presence appeared to be multi-layered and akin to a 3-D picture. A different part of the PW is presented at different times depending upon the setting. There is an awareness of bringing part of the self into different pictures. I was curious about the use of the word 'expression' and asked PW7 to say more regarding her personal expression:

It was very much kind of ... in my context it was being seen as opposed to being heard. So if you were to be heard I would be ... in my view, I would be saying all the right things — the right things being how culturally things are done. Saying the right things would be preaching when asked. Contributing spoken work when asked in whatever the context was and other times just look pretty or the right image, may not be pretty but the right image; in my view in lots of respects a bit of an appendage really. This new phrase "first lady" started to be bandied about which I always struggled with because, maybe I was struggling with the role. So then having that name attached, I always found that very difficult. My expression, to answer your question, my public behaviour started to mirror my internal discomfort. (PW7)

The use of the word 'presence' had a particular meaning for PWs aside from that used within society to denote a positive experience. The meaning of 'presence' in this context includes having the correct image, using the right words and agreeing to undertake certain tasks and maintaining a position which culminates in a title of 'first lady'. There appeared to be a dichotomy with the role of pastors' wives being dictated by a title. The phrase 'first lady' seems to add some burden of weight to the participant's internal struggle. This is

further highlighted by the expectation that the wife of the pastor will be alongside her husband in his ministry.

PW13 speaks of the title positioning her over other women within the congregation:

I was never ever interested in titles and labels and 'first lady.' I cringe when they'd call me that. So then what are everybody else then the last lady? What does it say if I accept this title? Does it make them second or third? Yeah it's nothing I've ever wanted in terms of I want this title and accolade. So I think that probably made it all the worse for them because I wasn't playing tug of war. (PW13)

A virtual game of tug of war between the congregation and the PW suggests that the PW attempts to pull away from what is expected from others in terms of placing her into a particular visible position over other women. Speaking further about the notion of being seen and present, PW10 reflected on the perception of others dictating the requirement to be visible as a first lady:

I just felt like he was the leader and I was just coming along with him. It's almost like the Trump and Melania duo. You don't quite get that she's the first lady. She just came with the package. So in a way, it's almost as if the wife comes as part of the package. It's not that she has a defined role she just comes as part of the package so all of the talks were with him. I think one of the biggest expectations around that is presence really, so being at the different meetings sitting with him. X and I are a bit of a strange couple because we're never together. When we get to Church one goes over the North, the other's the South. We're not one of these people that have to sit together. We've never been. We know that the end of the service we'll find each other somewhere, but I remember going for a whole period of people saying "oh why yuh not sittin' nex' to ya 'usban? Yuh suppos' to sit next to yuh ..." No, we're not twins. We're not conjoined, not joined at the hips but there was an expectation. (PW10)

Choice and autonomy are removed from the PW by being part of a package deal within her husband's profession. The idea of the 'first lady' being autonomous is questionable when giving some consideration to the notion of being a follower rather than being alongside her husband as an equal partner. There seemed to be external expectations aimed at positioning the wife next to her husband. I asked PW10 where these expectations came from, she said:

People outside of the circle actually not necessarily inside. It was always people on the outside because it fitted what they saw as being together. I remember somebody saying, "Oh when you go to your new place, make sure you sit with him and you come because people will start making up stories." So, there's also this fear about the perception and what people might see and think and feel. I just love being myself and quite often I find that people are pushing you into a space where you cannot be yourself. (PW10)

Reflecting upon the pulling that was mentioned earlier in the tug of war that the PW spoke of in the experiencing of expectations to place her into a particular position, this excerpt now brings the image of being pushed into a position. Wives shared experiences of being pushed and pulled into position in order to be present for others. Words were used by significant people that were then internalised by PWs and influenced the decisions that they made in terms of being present.

4.1.3 Subordinate theme 1.3: Official and unofficial roles

PW6 was the only participant to suggest that there were official and unofficial roles that were undertaken by wives of pastors. The unofficial roles were borne from the expectation of the congregation.

Officially I think when we were inducted, I was officially inducted as the head of women's disciple's ministry, so the pastor's wife being the head of the women's ministry. I think that's my official role at the moment. Apart from that, I think there are some other sort of unofficial ones; people's expectations in terms of the formal roles. They expect me to look after the children, so do

children's ministry; I would think that visiting some of the elder mums as well as the new converts and some of the unofficial roles that people would like me to adopt. (PW6)

There is some uncertainty regarding any defined role. The above roles are differentiated into two areas with the unofficial role based upon non-defined expectations. By using 'they' the PW suggests that there are external expectations from a group of people based on the stereotypical roles undertaken by women within certain cultural groups. The expectations again suggest the requirement to be present within the pastor's wife role.

4.1.4 Subordinate theme 1.4: Congregations' expectations of the role

The role is described in terms of the size of the expectations and partly informed by what was done by previous pastors' wives. The roles undertaken by previous pastors' wives were presented as a mirror in which PWs looked to dress themselves to carry out their roles. Roles were underpinned by expectations which were accompanied by judgements. The expectations included the external roles and personal behaviour of the pastor's wife as seen in the following excerpts in which PW1 and PW2 discuss the need to be perfect and active within the Church. An image of being boxed in or framed is presented as an internal experience.

Until you get into the role, you don't see how vast it is really. And people's expectations as well, you're like standing in front of a mirror and everybody is looking at you and you have to be perfect. The expectation that whatever it is you have to be perfect. They will gladly remind you that the pastor's wife before you used to do this or that. They list the women who were there before you and all they used to do, so you then feel if you're not careful you could become intimidated. (PW1)

While noting how overwhelming such a position was, there appears to be some personal resolve that then permits the PW to get on with the role. The role appears to be developed through an internalising of what others think of the pastor's wife. Speaking of holding a title without being seen to be undertaking any roles, PW1 continues:

There are certain things that they [the congregation] expect as a pastor's wife. I remember once I was the ladies' president, Sunday school assistant, superintendent, youth leader, so you're involved in every avenue of ministry in Church. You cannot just come to Church and sit down and just be a pastor's wife with a title. (PW1)

The lack of opportunity to be part of the congregation without undertaking an active role is familiar to many PWs. Refusing to undertake any of the roles is not an option that might be contemplated. The expectations and how the expectations might be voiced place a great weight upon PWs. PW2 reiterated the thought by reflecting on the pressures of what might be said by others:

You can't be a minister's wife and just come to Church. You understand? Definitely not in this denomination that is. People will say, "You're not doing anything." Even if they [wives] don't do the traditional role of the local ladies' president, there are still expectations of them. That expectation sometimes can be quite sublime. (PW2)

The data suggest that the pastor's wife's position appears to be live and active rather than passive and inactive. It is informed and directed by strong expectations from the congregation and extended community. PW12 argues that her role was not defined but that the expectations of others created a definition of it in the following:

My role was never really defined and your role is very much what other people think it should be. In the sense of when you become a pastor's wife, there are so many things that may have been done by other people, but as soon as they see that you are there, "oh you can do it! It's part of your role now." So it's almost as though many facets of your role are thrust upon you. So you are asked to counsel, you are asked to encourage, you are asked to enlighten. Simple things, you're asked to pray, you are asked to do a whole manner of things: take on all departments and take leadership of those departments. You may be asked to do anything that your husband won't do; the pastor won't do. Your main qualification is that you've married the pastor. It's overwhelming. It's massively overwhelming. (PW12)

Lack of definition and not having any written guidelines concerning the role led to the PW taking on a myriad of responsibilities to the point of being an extension of the pastor. There was a practical, emotional and spiritual element regarding the support that was offered. Personal skills and abilities are not questioned; the qualifier is that you are married to the pastor. Alongside the many roles, a perfectionist element appears to emerge with the pressures that are placed on PWs. The idea of not taking on a particular role as a pastor's wife does not appear to be something that might be tolerated externally by congregants or internally by the PW.

4.1.5 Subordinate theme 1.5: Personal expectations

Alongside the congregational expectations, some PWs spoke specifically of personal internal expectations that influenced the role of PWs. This is reflected in the following excerpts:

I had an internal expectation as well because that's what I'd seen people doing so you follow on, don't you? Or you don't ... errrm and I think it's just overwhelming, the whole thing if you stop and look at it. (PW7)

This was repeated by PW2 who said:

I actually made up in my mind that I was going to do it and I was just going to do a good job of whatever I'm doing. (PW2)

Undertaking the role was influenced by personal resolve, internalised expectations based upon what PWs had observed other pastors' wives assuming and also what people might think, according to PW6.

Without trying to sound super-spiritual, I said to somebody the other day that I think that there is a spirit called "what other people think" because it is so strong that you know loads of people I know they just think "I wonder what this person is thinking of me, I wonder what that person ..." So much energy is being used up on thinking what they're thinking and then you're probably getting it wrong. If I'm concentrating on what you're thinking of me then I think then it's a case of well I think I'm going to do what I want you to think. (PW6)

4.1.6 Subordinate theme 1.6: Expectations from senior congregants

All PWs held a deep respect for the older members of the congregation from a cultural point of view and for the expectations that the older members had regarding the role of the pastor's wife. The sub-group of elders dictates the role within the congregation and PWs were subjected to a dated set of expectations that conflicted with a more modern way of thinking in terms of the role of women. The expectations informed some of the practices and way of being of the participants and they are reflected in several excerpts from PWs. PW12 considered how she maintains the balance between self-identity and the expectations of elderly members of the congregation:

I always try to find the balance in not taking away the respect the older generation had for the role and still maintaining me within that role, and still be true to myself because I've never ever wanted to be the person that inhabits that role and you think that I'm untouchable. (PW12)

Developing a role based on the expectations of the elders and personal experience was discussed by PW8:

I think overall probably the senior members would have been looking for my role as: one supporting my husband, but equally probably working within the women's department or the women's ministry. Because I had experience of working in the Sunday school, education, women's ministry, I naturally probably would have veered to those areas anyway. (PW8)

PW8 reflected on how this expectation was managed in a way that reduced the need to fulfil the expectations of others while also empowering the congregants, and goes on to say:

I think our first instinct was what's happening in this Church? Who's doing what? And if people are already in these roles as leaders of those departments well let's just see what's going on and ask them to continue what they're doing and I will (and he would) just support what's going on. Not thinking that we're coming in to take over because the Church was already established before we got there so the idea was to go in and just do a public skills audit, which we did, so that we knew what skills were in the Church. Not that we were going to be

told what's there but we thought *'you know, let's start from scratch—for us'*. So we did that but my role, as the question was, it was those expectations I think from the more senior members. "Oh X will probably slot into the women's ministry." They knew me before I came and saw my activities in my previous Church so we weren't strangers. So I think the script that we came in with was, *'Let's see what's going on and fit in'*. It was absolutely freeing, and it was a breath of fresh air for them as well at the time. (PW8)

Being able to create some space was important, in order to assess what roles are undertaken while also holding an awareness that the elder members of the congregation had expectations of the PW. There appears to be a greater level of pressure to contend with from the older members of the congregation. Cultural expectations and pressure from older female members appears to carry some weight in terms of expectancies for the pastor's wife. While PW8 was able to create some space, this is not a norm as seen in an excerpt from PW11.

It was quite amusing actually. Even from the very first time we went, the lady that was doing the role, she was of a senior age, and I think her words to me when I first got there she was like, "when you're ready, X you can take it." So there was this pressure and I recognised that some of the other minister's wives that I knew were already straight into that role when they started. So I already had a sense of that's what I was supposed to do because I'm the pastor's wife and If I'm going to be completely honest, it wasn't a role that I wanted. It wasn't a role that I felt drawn to but the expectation was that it was going to be my role and I should do that. (PW11)

Reflecting on how she felt about the weight that of expectation that was voiced PW11 went on to say:

In terms of expectations if I can add at this stage, I can't quite remember. I think I had [] children at the time, under five as well and I can remember being in a meeting with all the ladies and I remember ... I don't know how the conversation got round to it but it was something along the lines of what's the expectation in terms of coming out to the morning service, the evening service,

the mid-week services and one of the ladies said, “Oh, I would expect you to come out to every session, every service because you are the pastor’s wife and you should be at all of these.” And I remember just thinking ‘*wow! Okay she’s said it now*’. You feel it. Well for me it was like ‘*wow, you’ve actually said it out loud*’ because you can feel that’s the expectation. And also there’s a generational difference there I should say and I’ll also give you that there was a cultural difference because the generational difference was that it was an older lady saying this and I could go as far as to say she was the spokesperson for that generation. I carried that expectation for a while. (PW11)

Enquiring about the term ‘carrying’, PW11 went on to say:

I carried it because it was just like that’s what they expect me to do. I’m supposed to be in this role and I’m supposed to go out to morning service, evening service and bear in my mind my husband was the one usually locking up the door, so you’re in the service and then after the service, you’re there and you’re the last to leave. So you’re there to open up and you’re there to close up and it was just really taxing but I assumed, rightly or wrongly, that this was the whole national Church’s expectation. If that becomes that you need to be at every single session you get a sense of failure when you don’t get there or you get a sense of you’ve let somebody down because you’re not really feeling it. Or you’re not feeling it but you’re there so you’re there in body but not in spirit. (PW11)

The expectations placed upon PWs by some older congregants led to what felt akin to carrying weights. There was the perception that wives were supposed to take on particular roles and be a particular way because they were the pastor’s wife. The cultural norms that are held in regards to respecting of elders inform the behaviour of pastors’ wives and influence how they might feel about themselves.

4.1.7 Subordinate theme 1.7: Expectations from the organisation

It was felt that there was an unwritten expectation within the Church that the pastor's wife would take an active role alongside her husband which included organising various events for women. Three pastors' wives spoke of an unwritten code and non-specified position in which they found themselves.

Running a women's conference, running an event I did want to get that out. I mean, I'm glad I did it. I'm glad that I pulled the team together and we did it and it was a good time. We really enjoyed ourselves and it was successful but I often wonder, what was the real purpose behind me doing it? Was it just because I wanted to have an event and it was what we do in Church of God? We have a women's event or this event or that event. I think those expectations are not from the Church members then are they? They're from the culture of the whole organisation. (PW6)

Although the PW experiences a sense of achievement, the purpose of undertaking certain activities is questioned from a personal and organisational perspective. Exploring the organic development of the role that might have commenced from the early observations of pastors' wives as a child, speaking of the organisational expectations PW7 states:

These aren't written code of conduct. This is by osmosis or, you know, you've been there from birth or a significant part of childhood. So you kind of watch and you listen to the language and you work it out from there. So the code is within and then you look around and then, you know, visibly you think well ... So I became very, very silent and very much ... I went through a very silent phase which is I'm seen definitely, but I'm not heard. (PW7)

The organisational expectations, while unwritten, appear to be visible in the behaviour of others and ingested by the observer. A code is then formulated that informs the behaviour of the PW that causes her to become picture-like in how she presents herself. She is visible but does not have a voice. It was felt that roles were inferred by the fact that wives were married to their husbands:

It isn't as though you've applied for this position and you know what's expected as you would do if you applied for a job. You'd have an idea of what job you're going for wouldn't you? And you'd read through the job description and you'd say, "oh yes, I can manage that. Yes I can do that. Oh but I might need training there." So you'd know your strengths, you'd know your weaknesses. You could see where your opportunities were almost like a S.W.O.T analysis. And then you could see I've done that before I didn't quite get to grips with it so that might be my threat but I might need extra training, that's my opportunity. So, you couldn't really do that because you don't get that. It's a position by marriage. I think it's the only position that you can get by marriage really that you have to give so much. (PW12)

Attempting to undertake a role for which there is no job description, and therefore not knowing what to expect, appears to create some uncertainty and vulnerability. It was deemed that organisationally some roles were assigned by the very virtue of being the pastor's wife. There was an assumption that wives would become engaged in the role of women's ministry president.

I don't know that I've had any pre-determined or prescribed roles as such other than the ones that you assume by virtue of being the minister's wife, so for instance, the local president or the district president or the women's ministry president. Those have been the sort of prescribed areas and there have been occasions where I have struggled with that whole ethos because I think sometimes people feel pushed into an area that they didn't really feel called to, or don't feel they necessarily have the skills or the ability to do. But anyway, I have fulfilled both those roles both the local president and the district president, and I feel that I've done fairly well. Outside of that framework there hasn't been any other prescribed role other than a support for [] really. And the 'mother of the Church' as people like to say. Yeah people like to give you that title: The mother of the Church. (PW10)

Again the role is spoken of in connection to being married to the Church minister. Feeling pushed into a role suggests that the organisation applies some pressure that pastors' wives may have difficulty in resisting. Asked what that title meant for PW10, she responded:

Well for ... I think I'd like to turn that around and say what does that mean for *them*? Because actually they project that title onto you, and quite often you don't really know if you're honest. You just assume this role but I would say that it's probably a senior figure, a senior female figure that they can perhaps look to for guidance and direction and for counsel in the event that they need it. That's my understanding of it. (PW10)

Being pushed into a role that is based upon projections appears to shape the PW into a figure that meets the needs of individuals within the congregation and places her into a matriarchal position.

4.1.8 Subordinate theme 1.8: Traditional

Over half the number of PWs in this study (PW1, PW2, PW5, PW6, PW10, PW11, PW12 and PW14) posited that the role was informed by tradition in terms of what had happened before their tenure and the Caribbean context of the Church.

In describing what 'traditional' meant PW11 gives the following example:

I don't think it was necessarily a scripture in terms of theological, but it was cultural. I would think it was based on the Pentecostal culture tradition in terms of our roles. We were, if you like performing as we've seen and a good example of that is we'd always call, everyone would call my husband "Pastor". At one point from the pulpit I have said something like "X (my husbands first name), is going to come and ..." and I was told off! "You should call your husband 'Pastor'!" I was told. So, in terms of the cultural expectation, it was strong. The Church comes from a Caribbean tradition and it is very title-based if you like. You are, "Pastor this, Reverend this". Oh, the one I did not like you are 'first lady'. 'First lady' that's what you call the President's wife! Come on, but it's a

big tradition in our Church: 'pastor' and 'first lady' and with those titles comes a level of expectation. So, it's quite strong. It's quite powerful but I would say it's cultural. (PW11)

The PW experiences a strong traditional element that informs her of how she might undertake the role that is expected of her. Being reprimanded for not conforming to the traditional protocol does not appear to be an unusual experience for PWs. The tradition embraces various practices that have continued over several decades and is a mixture of what are assumed to be female roles within society and roles undertaken by women within the Church. PW1 said:

I used to hear that only the minister's wife could set the communion table because she's the holiest. I feel that you have to change some of the things that seemed to be enforced because people do take advantage and they don't understand that they are taking advantage. (PW1)

The traditional views held by congregants led to PWs being scrutinised for how they were and what they did. Being placed in a position of being holy, the PW is unable to respond to the experience of roles being enforced. PW12 suggests that one's attire was included in the traditional thoughts of how a PW should present herself:

It was tradition in the loose sense of the word. Almost as though ... We come from a culture that is very traditional and embraces the tradition with great enthusiasm and so one day when someone raised ... I turned up to a service where we were doing the washing of the saints' feet and Lord's Supper and I was informed I couldn't take part because I wasn't dressed in white and my arms were exposed. It was a dress with no sleeves. We are very traditional a lot of the time and I won't follow tradition for tradition sake if it's not biblical. I probably ... not intentionally upset people but in my inquisitive nature I was saying, "well could you just help me to understand that because I don't understand it?" (PW12)

Observing the pastor's wife and simulating what was done has enforced the traditional roots within the Church. Interestingly, although some PWs reported that the organisational

expectations had influenced them undertaking the role of the ladies' president, PW2 believed her decision to be influenced by traditional views.

Growing up in the Church you saw what ministers' wives do and so, the role of say assuming the role of district ladies' president or district director, that's traditional. (PW2)

Describing how traditional roles for women with regards to serving others were projected onto her from an older woman, PW10 comments:

My pastor's wife was always this woman, "I hope yuh nat gunna be one of dese unruly wife. Where yuh go sumwhere an' yuh don't dish out yuh 'usban's food." So if we went to a wedding or anything, she'd expect me to get my dinner and his. And I would say to her, "no, he's got his hands." "No, no, no don't yuh ..." So I found that she was always projecting on to me the way she was brought up to look after my pastor who was her husband. So you were always subservient. You were always waiting on them. She had this thing as well about your hair. So, if I went there to visit, I'm coming from work I don't have a scarf, she'd get her scarf, put it on my head before I could pray for them. So you've got all of those "I hope yuh nat gunna be on of dose pastor's wife we're yuh nat wearing yuh hat wen yu praying an". So she had a lot of traditional ideas and ideologies that she wanted to project on me and I listened respectfully but I knew that that wasn't me. I also knew that actually they weren't that important to God. They were more important to her than to God. So there were always those and even my mum. I felt my mum was of the same ilk. (PW10)

There is an intricate interplay in terms of the expectations of the elders within the congregation and the traditional views of the older pastors' wives. An old fashioned way of being in terms of looking after her husband is projected onto the PW from an older pastor's wife, and this causes a respectful response while attempting to keep her autonomy. The data show that complex ideas, including traditional Caribbean beliefs and traditional Church practices, were intertwined and informed the role of the PW.

4.1.9 Subordinate theme 1.09: Theological

Certain scriptures within the Bible informed pastors' wives in terms of their roles as women and as the wife of a minister. Three PWs (PW3, PW8 and PW9) state that they based their position on particular verses of scripture. PW9 said:

Genesis I guess Eve being by the man's side. I think you see it in the marriage framework again because I think my husband supports me in what I do but I think I support him more in what he does. I think that would be it because I see myself as a Christian woman, and the Christian woman married to a Christian man. You expect sort of mutual support don't you? Yes I see myself back to that first question of supporting him because I'm a Christian and I believe in what he's preaching and I believe in what he's doing. (PW9)

PW9 was asked whether this was her stance as a Christian regardless of her position as the pastor's wife:

Yes because my Christian faith is based in Christian theology. I guess I'm trying my best to live that out as best I can and that would be one of the things that I would be doing in terms of my relationship with my husband in terms of supporting him. (PW9)

While recognising Church tradition, the role of women and also women leaders within the bible was used as a guide for defining the responsibilities of PW8:

Probably ideas that I've read in the bible in terms of women leaders themselves, so my specifics was very much about the life of the early Church, Acts and the women who worked with ... Priscilla. Especially the Virtuous Woman, Proverbs 31. I can identify with that Virtuous Woman, that business woman, that woman of class, that woman of integrity and I patterned that as a role to aspire to because when you read Proverbs 31 it's quite a deep scripture. So that was a pattern for me in terms of theology of being a role model and I think my own background in my family of origin. I think the tradition of the Church of God was found in those minutes' books ... errm ... and the history of the New Testament Church of God. I think that the main thing for me

traditionally is the heart of the person. Are we living out God's mandate and our heart condition and being Christ-like. Whether you've got riches or not it's our heart condition. So for me that is good theology of living out Christ, being Christ-like you know love, compassion all those aspects. (PW8)

A combination of female Christian leaders in the bible and gendered specific scriptures relating to women informed the role of PWs.

4.1.10 Subordinate theme 1.10: Theological and traditional

Three PWs (PW4, PW7 and PW13) felt that the role was informed by both theological and traditional beliefs and that these were intrinsically intertwined. PW7 believed that the scriptures were interpreted in such a way as to underpin traditional ideas of the role of the pastor's wife.

I think in general terms it's really that kind of support stuff you know husbands love your wives, you know those kinds of things that everybody quotes. But in terms of anything more specific than that ... I think what we have in the theological and traditional sense is a melding which hasn't gone away. Culturally driven practices actually enmesh with theological, and actually it's that interpretation then that holds the sway. I think within our tradition then, it's probably more tradition than bible but the funny thing I think about that is, in that melding, it's quite subtle but also not that subtle. In that the scripture can be used as a weapon or for healing. I think it brings both. And I think whatever religious tradition you look at, I think you'll find that. We've had bits of that but even in signage you'll see that in our tradition women are not necessarily comfortable because even if you look at earrings and hair and all of those things. Most of those are not biblical per se. It's the way we've constructed meaning which is probably from the Caribbean which is then transported and then becomes "this is what we do." (PW7)

Tradition appears to inform the presentation of self in terms of dress and behaviour whilst the theological belief informs one's attitude. PW4 states:

When I talk about dress code, it's not about modesty. It's just really about the hats and the non-jewellery and there are certain things about makeup that our traditional Church would not approve. Theology: one that jumps out at me is a scripture that talks about *"can two walk together except they agree?"* Now, I think in terms of myself and my husband. We agree that we are Christians. We agree that we are dedicated. We agree that we are doing this task. We agree that we enjoy ministry and it's something that we want to do. (PW4)

In discussing the subject of head coverings that is a strong practice within the elder female Church community, PW13 explains her experience of attempting to give an alternative interpretation of scriptures that had informed traditional practice:

It was the Timothy and 1 Corinthians 11 and it was the head covering, "women you should cover your head when you pray in public." I took them through the teaching to look at the Greek to say look at what "covering" is, they would say "we know it doesn't make sense. Please just to put a hat on. Just give in. Just do it just because of these few super powers there. Just do it for peace." (PW13)

Traditional practices underpinned by certain interpretations of the scripture appear to be a strong undercurrent that informs pastors' wives of their roles. The data suggest that the role is interwoven with traditional thought, theological principles and personal interpretations of both. The women's ministry role required organising groups and activities for young and older women within the Church. This role is not based on ability or any necessary job skills.

4.1.11 Subordinate theme 1.11: Doing God's work

The role was seen as doing God's work through working in the Church and helping others in whatever way was required.

God has shown me it's a Kingdom thing. And as long as people are working somewhere in the Kingdom, it is okay. Whatever you'd invested in them is never lost. When you can look at it like that you know you're growing. You know that you're moving in the right direction. (PW2)

Being called to reflect the love of Christ was considered a central point in the role. Placing Christ at the forefront and centre of personal motivations appeared to give the energy needed for the role. PW8 said:

Who you are as people, how you reach out, how you do your work, whatever that work is, with compassion with the love of Christ. Equally you're making disciples aren't you? You're encouraging those you're working with; giving them some rope, giving them some responsibility. Actually we often look back and think '*gosh how did we do that?*' It wasn't us. It must have been God's grace and the energy that he gives you to serve Him. He does. He does, it happens and I look around at many of our colleagues and friends who are ministering. We just really value and really big them up and encourage them. It's not easy. (PW8)

A commitment and surrender to service underpinned the role according to PW13:

I just said, "God, I'll do what you want me to do and I'll take this as my learning. I'm just going to serve You as You've given me the opportunity." And I served Him primarily through the women's ministry. So, through the women's ministry I would then teach because I could teach. You're not looking for a platform but you've got passion for ministry in your heart and then you feel like your hands are tied behind your back in the main. (PW13)

There is a sense of satisfaction and freedom for the PWs who state that they see the role as doing God's work. There is also a feeling of amazement when reflecting on what has been achieved within the role.

4.1.12 Subordinate theme 1.12: Seeking to reduce stress

Several PWs regarded their role as being an aid to their husbands in order to reduce stress.

If I can help it, I try not to be away when he's having difficult meetings. I'll always be fasting that day and pray. I was always adamant that I wouldn't leave [my husband] on his own and I still feel that. (PW10)

He now has a PA which is great but there are still things that I know personally which obviously she doesn't know so that kind of thing. (PW4)

I will just fit in. So I'm like an assistant pastor, I wouldn't say recognised and not the established assistant pastor. (PW2)

The data suggest that PWs endeavoured to help their husbands through seeking to reduce any undue stress. PWs anticipated needs and they became both flexible and available to help and support their husbands in whatever way was necessary.

4.1.13 Subordinate theme 1.13: Dual parental role

Reducing stress for their husbands was linked to performing parental duties. PW5 and PW10 considered it a part of their responsibility to be present and accessible to their children in order that children were able to enjoy activities that they might not be able to enjoy with their fathers.

I would like to make sure that a lot of the stresses aren't there, perhaps take some of the pressures off him that would normally be on him as the father in the house, the man in the house. I suppose that a lot of the things that in everyday circumstances men may do, sometimes he may not have the time to do, so I would try. I'm not saying I do, but I will try and kind of fill those gaps. [Supporting] my children because sometimes they get neglected in it all because obviously he's busy. I'd ensure that they didn't miss out on anything like that or Cubs or Scouts or anything else that they did. So, ensuring that what would be routine or normal for a lot of children to do, they don't kind of miss out because dad's occupied in other areas. (PW5)

PW10 sought to give her children something that was missing from what was deemed to be normal two-parent family experiences. She stated:

I think it's a common phenomenon amongst some of our ministers where they don't know how to balance. They don't have that work, life, family balance. I would be off at the football matches with them. Most time it would be me and

the kids, the X of us. Taking them to the pictures and we've gone on the steam railway. I'm one of those mothers, I went everywhere and a lot of that was because I didn't have that when I was young. I purposed that when I had my own children they would know everything and they would do everything and they did. But it was sad that sometimes we were going without dad and the kids would say "Is daddy not coming, mummy?" And I'd say "No he's got this meeting or he's got that." (PW10)

4.1.14 Subordinate theme 1.14: Listener

Many PWs shared that they felt that they had a responsibility for the well-being of others through offering space to talk. This was a role imposed on PW2 through the needs of members within the congregation who considered her to be the only person who could give the support needed. PW2 said:

Some people literally just wait upon you. Really, they think I'm the only one that can pick them up. If I don't ring them then they won't take a call if you see what I'm saying. If I don't visit, even if other people visit, it's not as important. You understand that's how some people are. I realised I can't be living so many people's lives and be responsible for so many because it's draining. I found myself that I was taking things like that on. (PW2)

PWs were positioned into the listener role by congregants who would wait upon them or expect the PW to go to where her congregants needed her to be. The PW would be required to attend to the needs of congregants who would speak with no other person. Holding a high level of responsibility is reflected in the cost to the PW in terms of feeling drained by actively locating herself where needed and offering a listening ear to many people. Experiencing the role of the listener from a different position, PW5 asserts that members may seek to speak to her if they perceive her husband to be too busy. PW5 stated:

People sometimes come to me and as opposed to going directly to my husband because they feel that either I may have a direct path or that he may be busy with doing something else if it could go through me. So, supporting them, and

sometimes I think some of the members, particularly female members, they may want to talk to pastor but may feel better to go through myself. (PW5)

PW2 and PW5 did not directly refer to their role as being a counsellor. However, PW14 and PW4 expressed that counselling formed part of their role. PW14 said:

Officially I suppose I'm not 100% sure what my role is but my role as a pastor's wife, which I think is what people see, is everything. I'm a roll your sleeves up and get involved in absolutely everything, but I think one of the things that I get very much involved in is counselling. People do come to you and sometimes even if you signpost, even if you kind of redirect and say, "You need a qualified counsellor for this," they'll be like, "No I don't want to speak to anyone else. I want to speak to my pastor and his wife" or "I want to speak to you." A lot of counselling comes with the territory and again that's something that Church needs to prepare ministers' wives for. (PW14)

While PW14 adopted a "roll up my sleeves and do whatever is required to be done" attitude, her main role consisted of counselling. She also went on to describe a further role that held equal importance.

So it's counselling. It's ... I'm trying to think what else. Multiple roles are acquired as soon as husbands are assigned to the pastoral position. The wife may take on a role that she feels naturally drawn to. (PW14)

PW4 assumed counselling as her main role and said:

I have many roles. I think one of the main things that I do in the Church now is counselling because that's a part of my X and that's where I've progressed into. (PW4)

Being openly available for others was considered as part of the role for PW2:

I do a whole lot of counselling in my own right as a minister's wife and as the Church counsellor. It's being a particular way but it's also being there for people because when they just gravitate towards you and they feel like yeah you have an answer to their problems or whatever they expect from you. I

really do take time out to see people along and to help them through different ways, and you help them financially, emotionally and all of that. And I think one of the hardest things for me, it's when after you've brought them to a certain place, they just move on. (PW2)

Listening to others was an integral part of the role, and was taken on intentionally or as part of the expectation of others. While some used the term 'counselling' to describe their roles, others alluded to what they offered as being a listener. Interestingly only two PWs mentioned that they had undergone any counselling training.

4.1.15 Subordinate theme 1.15: Facilitator

Working with groups of women and group dynamics was a part of the role of the pastor's wife for which there had been no preparation. PW8 was aware of tension and separation that she felt compelled to address in order to bridge. Giving an illustration, PW8 said:

The tension was really between senior women and the younger women and what I wanted to see happen was fluidity. I had called a meeting because you had senior meetings and you had younger meetings going on as it was two departments: senior and younger women, and I thought let's try and do a bit of bridging. So, I called a meeting for both senior and the younger and we'd set the chairs out in sort of a semi-circle or a circle which is nice because it's open rather than behind a table or some barriers. And about three or four senior women were there to start with and we had the chairs set out in this lovely circle to be inclusive, and two or three of the younger women then arrived, and they started to rearrange chairs. And I thought, this is quite awful and the chairs were being rearranged to almost put the seniors on one side and the younger women on another side, and immediately I sort of stepped in and said, "Oh I think we'll keep it as it was. Can you keep the chairs as they are?" And I could sense there was a tension with wanting to be separate. So, there am I trying to keep an open ... I think that probably started a little bit of tension between probably me and the youngers. So I had to work with that and work

that externally at that meeting that night yeah. So maybe that was the expectation of that group that we need to be separate and maybe, “how dare you come in to rearrange things, []?” (PW8)

The data suggests that the ability to work with group processes and managing tensions within an assortment of group settings within the Church is necessary and included within the roles that PWs are expected to undertake.

4.1.16 Subordinate theme 1.16: Hands-on role

PWs undertook a myriad of roles (e.g. PW2, PW3 and PW11). These were not necessarily based upon skill or personal qualities, but upon seeing a need and filling a gap.

I actually do preach and teach. I’m district ladies’ president so with that I do supervise, direct and coordinate the ladies’ events on a district basis. And I just do anything that I need to do to help people. I do a lot of visits so I’m quite integral in the pastoral care and I visit not just people who are sick but shut in grandmothers those type of stuff. (PW2)

PW3 discussed roles in groups and activities that she undertakes that are both visible and behind the scenes, they are also in the Church and wider community.

Sometimes I preach, I take ladies’ ministry – I run the ladies’ ministry, I’m the ladies’ president, I go to meetings and take the ladies yearly to the retreat and also in the Church I help too with the senior citizens. I go visiting with a few ladies. (PW3)

Participants reported that it was expected that they take on the role of women’s president.

Initially I was the Praise and Worship Director so I led the singers and musicians. I was asked to be the women’s president straight away however I had a very young child at the time. My X child was under one so we made the decision actually that would have been a bit too much to take on as well as because my main ministry is Praise and Worship, so that made sense for me to

take on that role and put the women's ministry on hold. Music was a big part of my life from when I started Church. (PW11)

Identifying where one would like to work within the Church appears to clash with the expectations to perform certain roles. Being able to decide which roles were undertaken was dictated by domestic circumstances rather than personal choice.

4.2 Superordinate theme 2: Preparation

4.2.1 Subordinate theme 2.1: Lack of preparation

Seven PWs (PW1, PW4, PW5, PW9, PW10, PW12 and PW13), explicitly stated that they had not been prepared for their role.

I wasn't, full stop. That's it. I was never prepared. In those days there was no preparation in our Churches to become a pastor's wife. Nobody said, "Now you're going to become a pastor's wife this is what you do, this is how you do it." You learnt as you went along. It was difficult in some ways. (PW4)

Lack of preparation in how to manage the enormity of the role in terms of the demands on physical, emotional and mental energy is voiced by PW1.

You inherit the role by virtue of being married to the pastor. You're not prepared for the role, and even if someone sat you in a classroom and said "this is what you do," it would be helpful but certainly is not. When you get in there you start realising how overpowering, how tremendous, how large, how frightening, everything is in the role. (PW1)

Akin to being in deep water without a float, PW10 speaks of finding herself in a position for which she was never prepared:

I wasn't prepared, it was just in the deep end and a lot of that anger was because I wasn't prepared. I didn't marry a pastor and then suddenly I'm told you're going to be a pastor's wife. So it's almost like I didn't have any say. So, I would say that I evolved into my role but in full view. In the goldfish bowl, you

can't be behind the scenes. There's no rehearsing. This is it. It was hard. It was hard. It was very, very hard and when you're with senior people that can be quite hard in terms of the way they respond to you. Then I think not having a mentor. Not having somebody that you can go and talk to about how you're feeling and how you manage the situation. I listened to Obama last night saying that he was so proud of Michelle because of course she never married a President and had no idea she was going to be a President's wife. He said he just loved the way she organically evolved into this beautiful woman that was managing the role with such poise and dignity. I just think *'wow! That's great!'* That's quite a commendation really to get into something that you knew nothing about and the preparation is on the job. (PW10)

Feelings experienced about the lack of preparation for the role and having to learn on the job whilst being visible and exposed to the criticism of others is highlighted by PW10. She reflects on the very different experience of another 'first lady' and the commendation that is missing from her own context within the Church.

PW14 explored the disparity between available preparation sources for husbands, and nothing being available for pastors' wives:

I wasn't prepared and I very often say this. I feel the men are told you do ... They're kind of pulled under someone's wing. They're told what to do. They do the training and the wife is in the background and I think a lot of it, they're slowly coming but a lot of New T is "he's the pastor, who's she?" We should be working as a couple I think but no I don't believe in any way we were prepared for the role. I, as a wife, I was not prepared not at all. (PW14)

The role is considered by PW14 as a couple role for which she felt under-prepared. Reflecting on the experiences within the position as the pastor's wife PW14 concluded the following:

You can never be fully prepared. I don't think anyone's got a book but I just don't think as ministers' wives we are brought into a place and say, "you know what you're going to get. This is what you're going to experience. This is how to

tackle this.” There’s never been that. I think we need that. I think we get handed a bunch of keys. (PW14)

Interestingly, PW9 questioned the relevance of preparation as pastors’ wives were not employed nor held any official position to which they were accountable within the Church.

I don’t know that there’s preparation for the role because we’re not official are we? You have pastors, you have Church pastor’s council, you have ladies’ leader, and you have men’s leader who have job descriptions. I don’t think there should be a job description for us. I’m not looking for one. We’re married to ministers and just like if he wasn’t a minister you’d support him in his other job, whatever job they were doing. (PW9)

Conversely being a Christian and member of a Church was considered to be preparation of a kind, by two PWs:

I was quite prepared. Before I went there [Bible school], I always had in mind to help in the Church just to be a helper really. Not to be a minister but a helper. (PW3)

It wasn’t official preparation, but I felt it was just my experience in life and looking back now I can see God’s hand in it. I wasn’t prepared in that sense but God prepared me even with the children I had and even with the type of ability he’s given me and the type of attitude he’s developed within me. That was my preparation, not anything official. (PW2)

The data reflect that the role cannot be prepared for in its totality. The role is complex and multi-dimensional. It is supposed that feelings and how they are processed cannot be prepared for in the position of being the pastor’s wife.

4.2.2 Subordinate theme 2.2: Observing others

Observing the wives of pastors prior to coming into the position themselves was considered to be a form of indirect preparation. PW9 said:

I wouldn't say I was prepared. I think I just observed other pastors' wives and just tried to do or be similar to them if it that makes sense, there's no job description for it. It's erm ... I think I almost call it like un-named expectations, un-said expectations almost. I think again it's sort of a New Testament tradition I guess from my perspective again because if you look at the minister's role whether it's in the minutes book, or whatever, you have a job description of a pastor, but the wife there isn't one because unless she's co-pastor. When I say she's just a wife, I don't mean it quite like that, but she's the wife. So over the years I've seen women who've just done what they could to support their husbands but I think there's sometimes ... expectations that I don't know ... because I've over the years seen some pastors' wives who've been pretty dynamic and (even today) and great. You might call them prayer warriors or whatever and I think I've never seen myself in quite the same way [laughs]. So, I think I've gone with what I've seen over the years but also with what I've seen in terms of contemporaries, but I think at the same time I've had to find my way for myself. (PW9)

PW8 observed the practices of colleagues and friends already in pastoring positions and said:

I think it was people who we may have known who were already in pastorates would have said 'Tips for Success'. We've observed how they've done it and again like I probably would have had questions. (PW8)

Preparation for the role is considered as multi-dimensional in terms of observation, cognitive and spiritual. Reflecting on her experience of the preparation process, PW6 states:

Physically speaking, there wasn't any intentional preparation in the sense that nobody came and said, "This is what you should expect" but I looked at people. So, I looked at people who I respected who were pastors' wives and I copied them. Mentally, we knew I think about a month or two before we were going to be inducted for the first pastorate and I would read up. I would Google ... I spoke to my mum and I just thought things through, thought through processes and stuff. I'm a planner, so I would plan things that we know, "this is what

we're going to do and this is what we're going to do" and so on. Spiritually speaking, that went way back because I was saying to my children the other day that when I was a teenager I was praying and the Lord said, I felt Him say, "You're going to marry a pastor." God had obviously been preparing me for quite a number of years. But as for intentional preparation on the ground, it wasn't there. (PW6)

Preparation in all areas is considered important and this includes the spiritual, which is considered just as important as the emotional and physical. Observation appears to be a key feature in preparing as this includes elements that may not necessarily be taught in terms of management of emotional demands.

4.3 Superordinate theme 3: Emotional demands

4.3.1 Subordinate theme 3.1: Working with multiple needs

Being available to a diverse membership and multiplicity of needs within the Church congregation is experienced as taxing on the emotions. Working with multiple needs was reflected in the following statements by five PWs:

Working with people is messy, but when you're dealing with children of God and people like that it's a little bit different and it's actually realising all of that. You have to have somebody that will understand everybody. (PW2)

Multiple demands include dealing with bereavement, relationship difficulties and a variety of physical and emotional issues for which the help of the pastor's wife is sought. PW4 said:

A lot of young women, they've called me and they want counselling and I talk with them. Then on the other side we have the children who are not excelling in schools. Their parents are at their wits' end. Then of course you have the bereavements, and in addition to that what I haven't mentioned is the marriages which are sadly for want of a better word, on the rocks. And you know, people are calling and needing support and the marriages are just going

adrift, and when they tell you about their traumas, obviously it's very confidential, but it's painful. (PW4)

[being available], If people were having problems in their marriage, with their children, with their finances, if they'd had bereavements, if they were facing illnesses. (PW5)

I've had people who have been in dire situations. They've come and they've spoken to me probably in my "role" and I've wanted to help them financially, whatever. The Church doesn't assist in that way. (PW7)

They have been absolutely catastrophic. ... I remember being at a place sometimes where it was just darkness. It was just a dark place. (PW10)

PW10 went on to say the following:

There were a lot of people in Church. I don't think they were intentionally doing this, but they had their own issues and what they would do, they would come and dump. Then go away and leave me with it. Then I would take it up and walk around with it and have it. Then when I'd watch them, they'd be very happy over there but when they saw me they took on a different persona. They were very sad-faced and came to tell me their sadness and I kept seeing these people and thought 'wow'. It's almost like ... I can't explain it but I remember talking to a friend of mine at college because I was doing an evening class. She said "[], you're doing far too much." (PW10)

Reflecting what the participant had said in that she was taking on everybody's stuff, PW10 went on to say:

Yeah and feeling responsible, feeling as though it's my job to fix it. I remember at the time the government was giving a £25 voucher for adults to try any course at any university. So I went and did Art-Psychotherapy on a Friday to Sunday. The best experience I ever had in my life because they kept telling us "Don't think about anything. If you're going to draw just draw. If you're going to make images just make it." I made this boat and I made this man and he was

slumped but there was an anchor outside of the boat, and when we came in our circle they asked us to explain. I don't know where this came from, I said, "I think I'm walking around like an international rescue service. And the man that's slumped, he's exhausted. His one anchor is his faith but he's exhausted."
(PW10)

A weight of responsibility and wishing to make things better for people who sought help resulted in feelings of internal pain and exhaustion.

Emotional demands were considered to be multiple and mixed up in the complexity of expectancies and various roles that are undertaken. They are based on the day-to-day practicalities and also take society's expectations into consideration. PW11 said:

I sort of think it's all mixed in really, but I would just say the emotional demands of being wife, mother, working and balancing household chores, working part-time. There was a lot and actually for a period of time I took a career break from my job but then within that career break I became a volunteer X so I was still going out meeting with clients. I was always a person who worked in some capacity, so balancing all of those things. Yeah balancing being a wife, mother, working, household chores and all of the different things so you're forever juggling, but again another sort of emotional demand is not just about the Church it's society, what society puts on you. Your house needs to be clean, your clothes need to be washed, your house needs to be ready in case anybody comes. Another example I was called directly to say, "Look, can you come?" because this particular woman who was experiencing marital issues, "She'll only speak to you." So, I went and found a lady, and again now that I'm more experienced just older I guess, that was a counselling situation. I think we were useful. I say 'we' because my husband was there as well in terms of supporting the husband and it did sort of feel like; I actually don't know where my children were at that point but either way. (PW11)

Conversely PW3 considered the opportunity to be alongside others in their pain, a position that is accepted with humbleness.

I take time to listen to people because sometimes there are people in our Church that they've got problems and they'll come to me and they'll tell me things. They'll be quite confidential and I wouldn't say not even to my husband. I'll just keep it to myself. I don't think that I know it all sometimes. I learn from other people. They tell me things and sometimes I learn by their conversation. I just humble myself and listen to people and their problems. I think that's a good thing. (PW3)

The diverse mix of demands made on wives generates a myriad of feelings which are both positive and negative.

4.3.2 Subordinate theme 3.2: Feeling out of one's depth

There is a feeling of being out of one's depth and feeling incompetent when faced with difficult personal issues within the congregation for which wives are expected to help. PW12 states:

I was once asked to sit and mediate marriage difficulties, but not just your everyday marriage difficulties, the sexual sides of things. I was expected to not just sit and listen but guide, and I felt so out of my depth and I felt as though I had been left in this situation with no guidance as to where I could refer them and that hurt me, much less to say what my ineptitude probably did with them. And that hurt me because for me it was almost as though I had a X that I didn't care for properly. That I didn't give 100% for and so I felt as though I stepped away having not achieved anything to help to assuage the pain they were feeling because they wanted help and I felt that because I had got this title it had strangled the situation. It was hard to get past it because it felt personal, it wasn't professional. When I'm at work it's professional. I can walk away and leave it at the door because I've now passed that on to another member of staff who can take that forward and they can refer on. (PW12)

The personal cost of trying to help individuals alongside meeting the expectations of a greater audience is an emotional drain for which there is no preparation.

4.3.3 Subordinate theme 3.3: Emotional investment

PW 8 considered the personal and emotional investment of empathy and compassion as an emotional demand.

Emotionally having a heart for people does tug at your heart, and of course we do lots of funerals and emotionally that's a pull on you when people lose their loved ones. So the grief, the loss, walking alongside families and that may be to death and that can also be to relationship break-up, loss and the tug of families and equally our own family. I mean we went through loss of our own personally while we were at that Church actually. (PW8)

PW8 goes on to describe a particular experience that has stayed with her.

The one loss that we ... not personally as a family but somebody within the Church, she was very ill, this member, and at the time we were working with our own parents' difficulties. My father wasn't too well but there was a terminally-ill member of the Church and we were doing a lot of calls and visits to this person, and the one call we had was she wanted to be baptised. She was very frail, very weak and we met with the family and we thought, she was in the hospice at the time, and we knew we couldn't take her to the local Church to baptise her because she wasn't strong enough and we actually conducted the baptism in the Jacuzzi, or in the pool in the hospice. That tugged at my heart ... that tugged at my heart ... never ever had that experience or conceived of that experience of baptism. She wanted to be immersed and, as frail as she was, I remember her family around her and my husband gently holding this patient, this member of our Church, this member of the family of God being immersed. That was an emotional tug at my heart that was. Another emotional tug for us was another call, a member was expecting twins. She wasn't a member of our Church actually but she knows us, [my husband] and me and again it's interesting when people call on you when they know the type of outreach that you do. She'd just delivered twins but unfortunately they'd passed. This is emotional. You've asked us to look at emotional aspects. These were really tugs at our heart and we went to hospital and did the service for

these two babies in hospital and for me again, it was the very first time I'd seen this two small coffins. It's just enriched our lives as emotionally it tugged us; it enriched our lives that did. (PW8)

PW8 reflected that serving others at painful times, whilst being emotionally demanding was also enriching.

We're not often able to speak about it at the time, but in retrospect, when you look back and you think, *'as deeply moving as it was, there's also the joy of knowing that as a fellowship, as a Church family, we can be there for our members'*. (PW8)

Combining a challenging job alongside supporting her husband and Church congregants, PW9 reflects the difficulties of splitting herself and wishing to give her best. PW9 describes a situation that highlights such difficulties:

I think yeah that's been ... because even like recent experience where ... I supported my husband with a difficult situation at a []. I don't want to say too much but it was really upsetting the circumstances. At work we had a team day and I had to give my apologies in the morning that I would be there in the afternoon because obviously you're part of a team. But I realise that perhaps I shouldn't have gone into the team day because I hadn't really processed everything and also I'd had a difficult case which was just driving me up the wall. I felt that *that* case, out of all the cases I had, was so challenging. I just burst into tears at this team day. I just couldn't stop the tears flowing but I think it's because I'd been to the [], I wanted to support obviously him [husband] and support the family as well. I just couldn't stop the tears flowing because it was such a sensitive situation. So, I think that and I think it was a day or two after that I got your letter and thought, my goodness that's such a prime example for me of the emotional impact because I take Church stuff, not always, but on that day I took Church stuff to work and didn't have sufficient time to process my feelings before. Then just combined with the other situation the two sort of came together. So, I was quite tearful and couldn't stop myself crying actually. (PW9)

There appear to be blurred boundaries. Asked how the two might differ in terms of the emotional demands of work and Church, PW9 commented:

Oh, that's a good question. How do they differ? I think I manage the work things better because for me the way how to deal with it is to say "it is work" and I have to park it although it does impact you emotionally. So, I deal with that better, but Church things can impact on me after I leave Church because ... it's such a bigger part of my life if that makes sense. It's almost like, I wouldn't say the whole of my life, but it's such a huge part of my life. Especially you get to know your congregation and as somebody's wife you tend to be privy to certain things, not everything, but we are aren't we. When you hear things, some things are just so terribly upsetting aren't they and it does impact on you. (PW9)

While strong boundaries are maintained in a work context as a form of protection, this is not so within the Church setting and within the role of the pastor's wife. Situations are followed up by wives and/or they will be a listener for their husbands.

Yeah, they can stay with you and then you come home and maybe there will be follow up call to a situation or a follow up text and X will share that with me and I'll be like "Oh my gosh". You just have to try to manage how you feel really. (PW9)

The data show that emotional energy is used as a way of managing the physical energy of helping others and supporting husbands.

4.3.4 Subordinate theme 3.4: Spiritually buffered

Whilst the behaviour of certain groups within the congregation was felt as weighty and demanding, PW13 appears not to have absorbed the total weight as she describes the experience of being buffered by God.

The whole weight and the demand, the emotional demand and the meanness. All of that is very taxing but I didn't feel any of it whilst I was there. I knew they

were doing this. I knew they were doing that to my husband. I knew they were trying to do that to me but God so buffered me that I didn't feel that. Nothing is impacting. I worship God through it. (PW13)

Being spiritually buffered is described as a way of managing the weight of the demands. Although it might be considered avoidance, there is clearly awareness of the impact of people's actions and also an appreciation that God had provided the necessary shield.

4.3.5 Subordinate theme 3.5: Helplessness in helping

A level of helplessness was experienced within the role. The demands appeared to be twofold. There were practical expectations that led to having an emotional effect of not being able to meet the needs of congregants. PW1, PW2, PW4 and PW5 state the following:

People think that you're going to do everything and do it brilliantly because of who you are. And because your husband is this, then you have to be that. You take a lot on board. You hear everything that's going on in the congregation and you always have positives and negatives and it hurts. You act as a buffer. (PW1)

PW2 speaks of the angst experienced in sitting alongside those struggling with relational difficulties:

The more you get to know people and know about their lives and so, it's about their children; their children are not performing, their children are not behaving. Sometimes you take this home with you. Marital problems were one of the greatest ones. It's these people and this ... they just can't get along and I mean it reached a stage so much where I said to my husband, I won't sit in with him on any marital stuff because it's just too much for me. I just can't take any more. (PW2)

PW4 suggests that there is a responsibility to take on the concerns of others and said:

I know that you have to take these things and then after a while you've got to sort of, you know as therapists, brush them off because there are so many things coming your way. I have to confess sometimes it's difficult, particularly when it's people that you know, people who you worship with and people in your community. It's very, very difficult to do that. (PW4)

PW4 reiterates the statement of PW2 regarding the difficulties associated with knowing members of the congregation who may seek help, while PW5 identifies particular groups of people with whom she experienced some helplessness.

People were experiencing family members with mental health issues. I think that sometimes could be quite hard because they were really struggling to cope with that situation and I think that sometimes is hard because mental illness is even different to physical illness in a lot of respects. (PW5)

Reflecting on being available at such times, PW5 said:

I'm sure there are times when I haven't been accessible to any of those: the Church, my children or my husband but that is what I would like to ... (PW5)

The need to take on the wants of others and be available in whatever way is necessary, is experienced as weighty and creates a pervading feeling of helplessness.

4.3.6 Subordinate theme 3.6: Confidence

Being observed by other women and open to the direct verbal feedback from congregants led PW6 to feel that the emotional demands included the potential eroding of her confidence.

I think that emotionally I have had to learn very quickly to be confident, confident as a woman and confident as your husband's wife, because obviously you've got lots of women in a Church. Our Church is made up of a lot of women and those women will engage with their pastor and they will dress in different ways and they will ... You know women tend to have a tendency to compare no

matter where you are, even in Church, holiness Church or not, they tend to do that and I will ... I will sometimes sense people viewing me. Other times people just come out straight and say things. If you don't develop that confidence quickly you'll just go into yourself. (PW6)

In the Church context that is predominantly made up of females, attempting to process difficult emotions and learn one's role in full view of others exposes PWs to feelings of being judged by other women who have expectations of how they should be.

4.3.7 Subordinate theme 3.7: Filtering and balancing

Emotional demands were interpreted as filtering behaviours and expressions, balancing external assumptions with internal experiences in order to remain present in the role.

I think there's an assumption that you are ... let's go with the word "happiness" or "content". There's an assumption that the public life that you're supposed to have, being next to the pastor who's so important, means you're privileged and you're happy because you are a privileged person. You turn up and people will possibly welcome you in the building, they'll possibly try to make sure you have a seat. I'm not saying that was always the case but there is that sense of privilege but with that privilege is for me a great sacrifice which is you are public, so you filter. You become a filterer of behaviours and expressions because it must be right. I had a busy job, a very busy job, challenging jobs. Lots of them very challenging just at X level, so I was always working and working in that environment too. There was never any sense of you're working outside to feed your family, you look after your family. You're privileged. 'You'd like me to come Church on a Wednesday as well oh and a Friday and a Saturday and I'm working full time.' I've always worked. (PW7)

I was curious to know more about the filter that PW7 spoke of and its purpose. PW7 went on further:

You apply that filter internally because then you're very careful of ... who you mix with, how you mix with them, how you interact because it's public. Errrm ... you keep yourself in order. You're ordered, I believe, which is not a bad thing, discipline, because that thing of "to whom much is given", which is the way it's perceived, "much is required" but I think it's out of balance. So that out of balance means you ... you just — I think if I personally if I just carried on with it as it's given, you just become old. You become, you don't grow. (PW7)

Finding a way to survive mentally and emotionally appears important when faced with the assumptions and expectations of members of the Church congregation that question the status of the PW.

4.3.8 Subordinate theme 3.8: Resonance with the pain of others

PW9 empathised with women within the Church who were struggling with personal problems. She considered her own difficult experiences and this enabled her to be alongside others. PW9 said:

I think because of my own negative experiences, you know you get women at the altar crying out in pain, I do feel drawn to go and just put an arm around their shoulder and encourage them and support them at the altar. I'm really aware that a lot of the women have been through some stuff that, I guess, they bring that because we see that at work don't we? They bring that to the altar and they're crying out. I get really frustrated if somebody is upset and people are around them and they're not responding. X will always say, if you see people struggling you must go out to them. (PW9)

Exposure, confluence and overly empathising with the pain of others led to interrupted sleep for PW9, impacted by what she is privy to in her role either first-hand or via her husband. She was aware that she is unable to switch off from the depth of sadness that she is exposed to and goes on to say the following:

I'm very aware of that, because like I say emotional impact sometimes it's just things you hear about and again you know being privy to some things. Sometimes I've not been able to sleep because of the things I've heard and you kind of think '*oh my gosh*'. You just feel sorry for the individuals or whatever has happened you just think '*oh my goodness*'. So, yeah, I've lost sleep at times and that's just the way it is though. I think sometimes I can feel too sorry for people. I don't know if that's the right expression. I think I can feel so sorry for people I have to turn the news off sometimes. How much pain can you empathise with? You can turn off the news okay it's there but because this was real in front of me. (PW9)

PW9 reflected on her role and support of her husband, and referred to a recent situation in which she was supporting both her husband and a family within her Church. The situation for PW9 was particularly difficult and left the participant with unprocessed emotions. She said:

If I wasn't a minister's wife, I wouldn't be there. I'd have just gone to work that day. I think that's perhaps the main thing to make clear about that. Actually I think that would be the sum of it actually. If I wasn't a minister's wife, I wouldn't be privy to certain things and what people are going through unless the person decided to confide in me. (PW9)

The data show that exposure to the trauma of others by the very nature of her role leads to difficult feelings.

4.3.9 Subordinate theme 3.9: Impact on the family

PW1 described placing the needs of others before her own family's needs as an automatic response to a distress call.

I remember ... I went with my husband because it was the middle of the night to go and support this family. We prayed over our child and left them sleeping, God kept [] safe but the fact that we had to go and do something, just sit there

and talk to them and calm the family and calm the patient and calm everything and pray with them to leave to come back home. But you leave yours. (PW1)

Making time to look after her family was important to PW8. This appears to be done through planning and ensuring that her children knew that she was present. This reflects several statements in section 4.1.13, regarding dual parental roles.

Looking at our own family dynamics, rearing children and working with the Church, we had to really find times to make sure we had time for family, time for Church. (PW8)

Asked how this was managed, PW8 responded that the family would be brought together by doing something that everyone loved doing.

In terms of being the one that has that call at three o'clock that you're wanted at we're still a family. We still have family time. I'm here, I'm mum. There were a lot of family meetings. We thought family meeting was one way to keep in touch. Family meals, calling other families back to share a meal with us, that was my way of doing it, around food. That enriches you to go out and do more for the Lord, doesn't it? It strengthens you and gives you the energy to keep going and the reward really. God's faithful isn't He? Because there's a family to love and to cherish and then you can actually then look after His Church family. (PW8)

Whilst it is another emotional element to manage, looking after the family unit in order to foster unity appears to give the strength needed to look after the larger Church family. It is a commitment that does not appear to carry the weightiness evident in other roles that are undertaken.

4.3.10 Subordinate theme 3.10: Listener for husbands

Feeling the pressure to be a listener for her husband as he does not have anyone that he is able to offload to, PW2 said:

My husband sharing with me, because when he shares with me, I take that on in the sense that it's almost like he's offloading on me. Sometimes I'll say, "No, no more." But then because he's not seeing anybody you think to yourself, "*Oh maybe that's not nice I should have listened,*" and sometimes you go back and you listen even though you don't want to listen. Because I feel that not even for him do they have this type of stuff in place. So it's just like the buck stops here. (PW2)

Being mindful that there is no-one for husbands to offload to and get emotional support from, places a demand upon the wife who may be overwhelmed with unprocessed emotions that she is carrying from helping others within her role.

4.3.11 Subordinate theme 3.11: Navigating work and Church

Managing the demands of both Church life and work settings with wisdom and integrity is demanding. PW8 reflects on this demand:

It's not easy. Every Sunday facing a Church of how many and it's not just every Sunday. It's throughout the week, because all of those calls that are coming outside of Sunday ... this sort of encroach on your life at home, at work. And I remember quite a few calls I might have got at work and having to speak to my line-manager to say, "Look this has happened, do you mind?" (PW8)

Asked how this was managed and navigated, PW8 responded:

Relationships, good relationships, doing your job well, sometimes going the extra mile. I'd work a few extra hours here, come in earlier. You've got to navigate it with some kind of integrity. So, it was being wise as well as having the relationship with your managers who knew that there is a life outside of the work place. There's also a job to be done in the work place and to be done well, which we did. So that was part of the navigation. (PW8)

Navigating both Church and work demands simultaneously, and doing both well, necessitates expending energy on many levels and fostering good relationships within various settings.

4.3.12 Subordinate theme 3.12: Retreating

The effect of being alongside others was different for each participant. PW5 stated:

You kind of almost want to retreat. I'm going to go forward. And there are times when I have retreated. (PW5)

There is a plan to move forward. However it would appear that moving forward may sometimes necessitate a backward movement in looking after the self.

4.3.13 Subordinate theme 3.13: Processing difficult experiences

Two PWs (PW1 and PW2) spoke of difficulties in processing thoughts which impacted on their overall energy.

People just see you dressed up in a suit. They don't see or understand how you have to process something sometimes. That is a package for illness because there is no process. You can't go to Church and say, "We had a crisis last night. We had to go to this couple. It was terrible and we feel absolutely drained." You have to appear in Church on Sunday as if nothing happened and just carry on. There is no crisis centre to talk about how I could have handled this better or how frightened I was ... It is all so private. So there is an emotional pain that can cause illness. (PW1)

Explaining her experience of the lack of sleep, PW2 said:

So what was happening was I was tired but I wasn't sleeping because everything was just firing up and I just wasn't sleeping. And it's that type of

illness that you can hardly explain because people look at you and you look alright. (PW2)

She goes on to describe a feeling of “too much”:

I found that my head was just full of too much. It was just the people’s problems. You absorb it, so you’ve got everything in you. I find that having to be very confidential can be quite emotionally draining. (PW2)

Carrying the problems of others infiltrated the sleep of PW1:

It’s almost like it was your problem and you had to carry that person and you’d carry that problem and sometimes even at night when you’re sleeping you’d wake up and be thinking about this person, you’re thinking about this big problem. It absorbs you and it’s like yourself having a problem because you’re emotionally tangled up in the thing. (PW1)

The impact of being physically and emotionally available, whether in Church or in a crisis situation, takes its toll on PWs, and some participants experienced interrupted sleep, placing them at risk. The lack of having a place to debrief places PWs at risk of illness.

4.3.14 Subordinate theme 3.14: Sense of failure

Wanting to meet the expectations of others to help with problems, PW2 said:

Sometimes you were unable even to meet their expectations in the sense that you thought you could help somebody a bit better than that and you’re not able because their problems are too big. There are some cases that you can’t even scratch the surface. And it’s not really having the capacity to do it that pulled on me emotionally and it kept making me really tired. (PW2)

Expending energy to try to help someone with a problem that becomes bigger than the help that can be offered, results in a sense of failure and repeated feelings of tiredness. Seeking to support in whatever way necessary is often informed by the expectations of the person seeking help, the wider congregation and the PW herself.

4.3.15 Subordinate theme 3.15: People pleasing

PW3 realised that, in her desire to help others, she found herself in the dichotomy of trying to please people, whilst knowing that she could not please everyone.

I try my best, to the best of my ability, to help and to get those things, the things that they require, put forward so that everything would work smoothly and the ladies would be quite happy and you know I try to please them. I know you can't please everybody but then we discuss things to get the ladies' ministry going spiritually and prayer sessions and you know things like that, trying to help and to please. You know you can't please everyone but I try so badly. (PW3)

With expectancies being placed on PWs to meet the presenting needs of others, there is a risk that they become people pleasers as congregants respond in a way that feels favourable.

4.3.16 Subordinate theme 3.16: Wearing masks

PW10 discussed her experience of being urged as a minister's wife to pretend in public as though she was not affected by the experiences of others, such as by the toil of offering support or the impact that her own life experiences might be having on her. PW10 said:

"We had some pastoral care training here recently and I said, "I'm going to throw a fly in the ointment." We were talking about pastoral care and delivering the best pastoral care as a united leadership team. So I said, "Are we then saying that we don't have the same life experiences or that the experiences of our congregants are unique to them and not to us? Because from what I can tell, we're all going through the same things. So then, okay, we're there for them, who's here for us?" And I didn't really get an answer. So there's almost this underlying view that we just get on with it. We just pretend it's not happening which I don't think is a very healthy culture. I remember being at one of our Churches years ago on one of the districts we were working

at and I give credit to them they did have a minister's and wives' seminar every so often and ... errm the Bishop at the time was really advocating pretending that everything was alright. He was saying, "You come in and you don't show any emotion. You just get on with it and when you go home you cry but not in front of the people," almost like wearing a mask. I sat there and naturally I'm not a pretender and I'm not somebody that can hide my feelings either, so I found that quite difficult to swallow really, but that was the culture that was being advocated really. (PW10)

Asked if the mask was created out of an expectation, or if it developed naturally, PW10 responded:

I think you follow the leader don't you. So if there's a pattern already in existence, you watch that pattern especially if you're an understudy. (PW10)

The idea of wearing a mask was also mentioned by PW12:

One person did actually say to me "You're looking tired? I noticed you're looking tired. I bought you this tonic." It was expensive tonic. I said, "Oh my gosh!" and then I felt bad because it had leaked. My fatigue had leaked and it was almost as though they could see past the social façade that I'd got on. And that's what it was, it was a social façade and it had leaked and I thought 'oh'. You know you almost snatch yourself. (PW12)

Difficult emotions are hidden by the masks created from the expectations of congregants and Church leaders. There is a risk that if a healthier model is not visible, then the existing pattern will be adopted by default.

4.3.17 Subordinate theme 3.17: Isolation

Holding an awareness of being isolated in the experience of her experiences, PW14 alludes to the need to having access to some sort of support where she can share.

There is no one to go to. You have your husband but there is no one to go to. You can't go to the members of the Church/a member of the Church and say, "this is happening." So you're isolated really because you have your husband to talk to. Where else do you go? There isn't anywhere. There's not a help centre, there's not a line. And you know we can be very scriptural and say, "Yeah we'll pray about it," but as humans we need sometimes that release of someone to talk to. Someone to say, "You know it's going to be alright. It's going to get better. No, they don't all hate you!" (PW14)

Not having someone to speak with and share difficult experiences or a dedicated space in which to connect and receive validation heightens the feeling of isolation.

4.3.18 Subordinate theme 3.18: Ill health

Becoming emotionally absorbed in the problems of others led to physical health issues for PWs. PW1 stated:

When you're upset, sometimes your blood pressure rises and if you have too many of those things going on around you, your blood pressure will probably stay up there. I'm sure that a lot of pastors' wives probably suffer from ill health and it's sometimes due to the pressures: the pressure in the congregation, the pressure on your husband and the pressure on you. (PW1)

Describing the effect on her physical health, PW2 stated:

I started feeling very ill in the sense that I couldn't understand what was the matter. I had to go and see a physician and they said, "Oh your blood pressure's really raised and you just need to be calm." I said to X, "I'm going to take two weeks off work and I'm just going to be in bed." I did not get back to work until five months later. (PW2)

PW5 explained how exhaustion led to her becoming physically sick:

I was actually being sick. I was exhausted to that point. I said, “This is ridiculous, I’m not going to do this again. If I feel myself getting that exhausted, I’m going to stop. If I can’t go, I can’t go.” But then I feel better today, so then you kind of start thinking again, when people say, “Are you coming out here, are you coming out there?” You’re saying, “yes” instead of thinking, ‘no’. (PW5)

PW10 goes further on the theme of becoming ill and discusses the bodily sensations that she experiences and internalises when her husband is holding stress linked with his work.

Well, I’ve just been diagnosed with [] in the last two months and I realised that I really wasn’t coping as well as I thought I was. Yeah. I suffer with high blood pressure. It’s a hereditary thing but that seemed to have developed, and that somehow says to me that I haven’t always been managing. That even though I feel like I’ve managed but that internalisation of stuff and trying to come under the storm and pushing your way through can sometimes start to have sometimes psychosomatic effects on the body. I think ... I’m very perceptive. [My husband] is very ... if he’s had a bad day at Church or wherever, he would never say; but when you get in the car ... I’m one of those people that can feel. So I can feel him and I’ll say, “Are you alright?” (PW10)

The emotional turmoil experienced by PWs when working with individuals in need, is not considered as a risk until illness manifests in the body. Working through tiredness and exhaustion putting themselves at risk for the well-being of others, requires exploration.

4.3.19 Subordinate theme 3.19: Emotional impact

Four PWs (PW4, PW5, PW9 and PW11) spoke explicitly of the emotional impact that the demands had had on them. PW5 likened it to having a broken leg that had not been tended to.

A lot of it was hurt. Sometimes my feelings being hurt I think was the main thing because ... hurt by words, hurt by people’s actions. I’ve seen people, you’ll walk on a limb because you need to get to where you’re going. But once

you get there and you stop and get it x-rayed, you realise you've been on a broken leg for a couple of weeks. (PW5)

The sadness experienced resulting from working with a young lady is shared by PW4:

I have to confess it can be emotionally draining sometimes and not just emotionally but physically. I think when you see people who are not progressing. To know that as a young woman, you've gone through so much in your life. You've experienced such traumas. You know, it's sad for me. (PW4)

Managing [emotions] can be difficult because it can end up just being another pressure that you take out on your husband or on your children by being snappy. (PW9)

I know it [emotional demands] impacted me, and I know that just because I think with over those years in that role I can remember times of feeling quite low. Although I wouldn't say I was diagnosed with any kind of depression, I can definitely remember just periods of feeling very sad which it just ... When you look back you think, *'yeah you're not supposed to feel like that as a Christian'* and I think again with being older now having more experience of mental health, I can now look back and say actually, there was a lot of pressure, a lot of expectations – not just from the outside but from myself and what the self says to the self. "I'm not good enough. I'm not a good enough wife. I'm not a good enough mother. I'm not a good enough worship leader." So, there are a lot of roles that you're balancing. So I definitely remember a period in those X years that I felt very low, emotional, and I think it was taxing on our marriage and on the family. You're doing what's expected of you but inside you kind of just ... you know there was a lot of low times in there and I can't put a time limit on how long I felt that way but I've got the memory of feeling that sadness - that low. Almost like, "[sigh], what is this?" (PW11)

Drawn to PW11's present awareness of not having words for what she had felt at that time, I was drawn to her lack of self-awareness in the past and asked if she had had some sense of what it was she was feeling during the time that she was speaking of. PW11 continues:

That's a really good question actually, and I can only speak of it in hindsight. I don't remember at the time sort of thinking, *'oh I'm low. I'm depressed'* or anything like that. I don't think I had the awareness of what was going on. (PW11)

Awareness of low feelings without giving it a name or diagnosis was fuelled by feelings of not being good enough whilst being affected by contradictory thoughts regarding what a Christian ought not to be feeling.

4.3.20 Subordinate theme 3.20: Mental health

Managing various roles simultaneously, particularly with young children, had an impact on the psychological well-being of some PWs. PW6 and PW10 were open in using the term 'breakdown' in describing a temporary experience of their mental state.

I had stepped back from quite a lot of the roles, but I think that I had then had a young baby, our last one, and so lots and lots of things culminated in a little bit of a breakdown. It wasn't a little bit of a breakdown. It was quite serious. (PW6)

Speaking of what she described as a dark period, PW10 said:

I remember just going through a dark period where I didn't know where I was. I remember my sister was helping me with the children, and I said to her one day, "I feel like I'm having a nervous breakdown." She says "Oh no Sister X, yuh musn't seh dat." And I remember going to church one night and saying it to the brethren that I'd said it to my sister. You could hear the gasp in the congregation and again I thought *'oh you're not allowed to say these things.'* So I went on for a few weeks just almost like on auto-pilot. Sometimes I didn't know how I got to Church. I don't remember the journey. I'd be in the service but not really quite touch-base almost like I was an out-of-body experience. (PW10)

PW12 describes the mixture of managing work, home and Church demands that led to the feeling of being on a treadmill:

You could have Monday to Friday where you're at work. Saturday everybody packs all your chores in: you've got your housework, you've got your washing, you've got (if you have children) you're looking at your children's things and everything else like liaise with the world like your extended family and everything and Sunday is Church. And then we are not like some denominations where we have just the morning service. We have evening service too. I found myself almost becoming resentful. And then when I found myself almost becoming resentful. I said, "I know why. I feel like I'm on a treadmill." (PW12)

PW2 is the only person to use the term 'burnout'.

Just making sure this one is alright and that one is alright and not realising that you get burnt out because then nobody is pouring back into you. (PW2)

Having young children appears to put extra emotional demands upon wives of pastors. PW6 found that dividing and managing energy levels, both physically and mentally, took her to her personal limit. This questions how wives know that they have reached their limit before becoming ill.

It was extremely hectic, extremely demanding. I had X children, X young children at that time. It was very difficult but because I was younger and had a bit more energy, I just got on with it but I did push it very close to my physical and mental limit, very close to it. It was about after four years that I felt led to step back from worship and praise. I felt led to step back from the administration. I felt led to step back from the Bible study classes. So I think the only thing I kept was the Children's Ministry. (PW6)

Asked if there were any signs or symptoms that she had become unwell, PW6 responded:

I wasn't sleeping and I wasn't able to sleep and I was crying and I don't do that sort of thing just for nothing so ... and I just ... and my head wasn't right. I wasn't able to think. I was unable to plan. I wasn't able to function. My household was sort of becoming a big mess. I think the ... yeah, and I was just very weepy and so on and I realised that there was something drastically

wrong but I just didn't realise to what extent it had gone wrong. I could still feel myself that I was sane, but my actions were not very sane and so [my husband] knew something was wrong, I knew something was wrong and then we just had to get help; primarily from my mum. It spiralled quite quickly but you know it was a case where physically and mentally it was an awful place to be but spiritually it was a brilliant place to be because it meant that for the first time in ages God was able to speak to me. (PW6)

The mental health of PWs was compromised due to an overload of roles and lack of self-care awareness, feelings of low moods and exhaustion were indicators that were ignored for the greater part. Hindsight highlighted points at which there had been warning signs.

4.3.21 Subordinate theme 3.21 Impact on relationships

Relationships were affected due to the impact of emotional demands. PW2 stated:

It changes your relationship. It changes even the way you deal with your extended family because sometimes you don't have time for them and they don't understand all of that. (PW2)

Exploring how the demands have impacted on her responses within relationships, PW9 said:

I think sometimes there have been occasions where I've been short at work with people and I think, *'that's not you, []'* And I know it's because I've not managed whatever I'm dealing with at that time. Or being curt, you know, 'short' with people. (PW9)

Relationships with others including friends, family and work colleagues are affected by lack of time and impact of the emotional demands made on wives. It is difficult to tell whether lack of time for meaningful relationships became problematic for some PWs due specifically to work or Church demands separately or jointly.

4.3.22 Subordinate theme 3.22: Lack of spiritual support

The absence of a spiritual support or counsellor led to a feeling of being trapped in one's personal experience. PW6 speaking of her need for a pastor said:

If a member has marital issues, they go to their pastor or they go to a counsellor or wherever; but if you've got a marital issue with the pastor, who do you go to? And ... like I said it's not wise to go to family members, it's not wise to go to Bishops. So who do you go to? And there's that feeling of being trapped. The feeling of being trapped but you know I think that since I had that ... that breakdown where God sort of shifted my priorities hugely and He showed me how to live my life that I don't do that I don't breakdown again. I have depended on Him more and more and more. And trusting that He has a way out, and the way out is within the parameters of His word is something that keeps me sane or has kept me sane I should say. And over the years where you know, like David, you look all around and there are just problems and it's just issues and there is nobody that you can literally say to them, "Look, this is what I'm going through." It's been a very tiring journey so far, but it's not just because of the role of pastor's wife. It's just ... I think being in the role of pastor's wife means that there are certain things not available to you which would probably release some of the pressure, I think. To some degree your husband is your pastor, but he isn't really, do you see what I mean? He isn't really because ... unless you and your husband are sort of best friends in everything. You've got the marriage where you can say everything to each other there is going to be a part of you that is not pastored. (PW6)

Having no pastor as such, PW6 alluded to the impact of emotional demands on her spiritual health. Considering spiritual self-care, PW6 said:

I think the main impact was really the spiritual aspect because at the time I was doing so much work that I wasn't being spiritually fed within the Church and being a mum of a, I'm forgetting how old [my child] was, but the youngest was a baby and wasn't sleeping well. I wasn't having much of a [spiritual] devotion myself at home, so I wasn't being fed spiritually and wasn't being fed spiritually

at home or at Church, so I was depleted. Spiritually, mentally, I was giving out, I wasn't filling myself back up. (PW6)

Conversely, PW11 found that the impact of the emotional demands led her closer to God. There was an awareness of the inner turmoil whilst also being aware that her service to others was not by her own volition but was God's design. There is a sense of the presence of God during times of emotional difficulties.

Worship's my passion so it had to happen, it didn't mean anything to me practising at one o'clock in the morning because I'm like, and we're doing this. We're doing it for God. It's important and I'm giving Him the best but there was a lot of emotional sort of turmoil at that time but there was also, for me, there was definitely a comfort from God in that time. I would almost say it got me closer to God than further away. So rather than, "Okay I'm feeling down, oh this God stuff's just ..." It wasn't that it was the opposite it was almost, "Actually, God, you're the only one I can trust here! You're the place I need to be." So even though I'm feeling low that's where I went for my comfort and again because I'm a Worship Leader it meant so much to me because as I was practising I'm worshipping as well and there was a release. (PW11)

The data show that the absence of an assigned spiritual supporter accentuates the lack of support in other areas identified by PWs, such as emotional support and a place to debrief. Both appear important in supporting PWs.

4.3.23 Subordinate theme 3.23: Becoming a picture

The effect of emotional demands led to PWs losing their identity and being squeezed into a picture of what the Church expected them to look like. PW7 shares:

You become that picture. You will kind of wear the hat. You will dress a certain way. You will look probably, to some quite polished in that kind of image kind of way. You know you've got like 'Mother of the Church' image and you've got

pastor's wife image and you've got Church secretary or choir leader, they are actually visually pictures. (PW7)

This was further experienced by PW12 who shared the external picture that was seen by others.

Someone actually said to me ... "Oh, you have it all. You have no problems. You have it all. You have a wonderful husband; you have nice children; look at your house. Your husband has a nice car. Look at the nice house your husband got for you. It's all nice. You haven't got any problems." In this place of privilege which narks me because I'm thinking, 'I'm just like you'. It's this perception that ... somehow because you are ... somehow you're part of the ministry because you're the minister's wife you somehow walk on water and you are like Teflon because nothing sticks to you but we all know that we are all human. (PW12)

Further alluding to a picture and not being able to be oneself, PW13 states:

You're going to go in as pastor's wife and you have not a dog clue who you are and people will not have a clue of what you're supposed to be either but they will be wanting at the same time to put a frame on you. How do they know it fits? It might cut a bit of you off. So we cut a bit of that ministry off and it doesn't matter and you fit in there now. (PW13)

Having parts of the self cut off in order to fit the picture created by the majority was considered to be an effect of the emotional demands placed on PWs. Not being able to be herself and unable to be human.

4.3.24 Subordinate theme 3.24: Growth and rewards

Through the emotional demands, PW5 experienced a level of growth and became resilient.

It's helped me in some respects to become more resilient and it's helped me to be more of a champion for others. I don't like to see advantage being taken of

anybody or people in certain positions and people knocking them. Emotionally very much stronger I think. (PW5)

The demands whilst challenging were also found to be rewarding and PW14 states:

It definitely has its challenges but rewarding. There is such a rewarding side to it when you see ... when you speak to someone and they text you back and they're happy and say, "Thank you for this. Thank you for taking me through this." With everything there are challenges but it's rewarding to be able to help someone. Just to be able to be there for someone, it's nice to be able to do that. (PW14)

The emotional demands are experienced as both positive and negative. The difficulties faced alongside helping other people developed strength and resilience. Receiving a 'thank you' for helping someone in their difficult time is considered a reward for service that is offered.

4.4. Superordinate theme 4.4: Managing emotional demands

4.4.1 Subordinate theme 4.1: Biblical principles

Adopting biblical principles when dealing with people allowed PW1 to manage the emotional demands.

The biggest emotional strain you have is if you don't deal with things in a biblical manner. Huge emotional strain! If you take somebody on and you won't put it down and they're in the Church that you're in. We have to treat people in the proper manner even when they are wronging us. If we could get our heads clear in what the bible is saying to us, we can then walk freely, it is good for our emotions. (PW1)

PW3 felt that trusting God was fundamental to managing difficulties that were experienced in her role.

Staying positive, being strong enough. Just fast, pray and rely on God to help to bring you through those difficulties because sometimes you do go through difficulties and crisis and what have you but you've got to be strong to know that God is always there to help and bring you out of those difficult times. (PW3)

Deeming the role to be a calling or vocation from God permitted giving responsibility for others' well-being to God thus enabling good management of the demands that were made.

4.4.2 Subordinate theme 4.2: Self-care

Self-care appears to be a recent discovery for PW11, who said:

I think one of the strongest lessons for me is I didn't know the term self-care until maybe in the last year. I learned about that term through studies. And what I've found is we don't take care of ourselves. We take care of other people. We respond to other people's needs which is detrimental to ourselves, and you do that and then you wonder why you're emotionally low. (PW11)

Taking herself away to an annual retreat was considered as re-investing in her soul. PW2 states:

So we go to [] leadership conference every year. You're in a new environment where you don't see people that you normally know but you just go there to learn and it's all about you. Investing in me and being able to know that once I've got it, I can give something out. I find that in the long-run it's actually being able to reinvest in your soul. There are times when you just have to take yourself out of it and it's something I even practise at home. (PW2)

Experiencing a moment of revelation led to PW10 evaluating what was going on for her and re-focusing on her purpose and position. PW10 said:

I think it just came a point where I acknowledged to myself, "Well actually why am I doing this?" It almost felt like I was doing some stuff to please other

people. This is about me and how I feel and I think. I came to the point with the realisation actually that if I try to continue as I was it would be detrimental to me. Also the recognition with that, that I need to utilise what I feel are my strengths and my passions, things that really interest me. Also one of the things that came to me was, this is the work of God. I don't want to be doing it in resentment — being resentful of being the ladies' leader. How can you serve God in resentment?" I remember going home one night and I said to X, I need to get away. He said, "What do you mean?" I said, "I think I need to go to a retreat centre." I hadn't found one yet but was just this thing that I had to get away. I packed and we did find somewhere in []. X dropped me off and I stayed there all by myself and I was at a place where I couldn't pray ... and every time I knelt down to pray, it was just tears. It was a Sunday just before [my husband] came to get me that I got a breakthrough. I knelt to pray and it was like a dam just opened. God said to me, "Now you can take that 'S' off your chest. You can't be Clark Kent. You don't have to be Superman. It's okay." And once He said that it was like this burden lifted because I was just being all things to all men, forgetting that I was human and do you know what? It's only then that the light bulb situation switched on in me. I mean that was the most powerful lesson that I learnt that I am not God. So on a Sunday I get loads of stuff coming in here. Loads of people coming to me, making a bee-line for me and I give my words of comfort or advice and I pray, but I leave it right here. (PW10)

The data show that being able to re-position oneself and letting go of expectations and responsibilities linked to those expectations is imperative for self-care. Handing the job back to God brings about a feeling of lightness and liberty.

4.4.3 Subordinate theme 4.3: Counselling

The value of having a counsellor to speak with was shared by three PWs (PW2, PW8 and PW9). The counsellor was considered as a point of support and a person with whom they could offload.

I find that even though I'm praying about it and stuff, the best of us say we give it to God and we still don't. And it reached a stage with me because I think I was taking on too many things personally, that I felt I had to go and see a counsellor myself. I had to go and see a counsellor and that helped me quite a lot because it helped me to realise what I was carrying and just to realise too that they're God's people. I was paying £50 an hour to a Christian counsellor just to offload. (PW2)

While PW2 sought counselling independently, PW8 requested counselling via the district leader.

At one point we did ask our district person at the time, "I think we need some counselling. We need to just bounce off ideas here or sound-off." So, if I remember, we had some counselling because even though I'm a [] myself there's something about accessing support. Which is not just supervision, it's therapy, it's therapeutic. So we accessed some of that and I've got a very good friend who I can sort of sound-off to and talk to. (PW8)

The value of having space to talk with someone who shared a similar faith is discussed by PW9:

I processed a lot of stuff with the counsellor that I had a few months ago. I've been seeing her for a little while now. I think it certainly helps to talk through your fears and the things that trouble you because that whole thing about a "problem shared is a problem halved." It is true actually because things feel less of a burden than when you carry them by yourself. You're kind of talking through stuff. It was a Christian counsellor, the female that I went to, and I was able to say how I felt as a pastor's wife and even you know my husband rising through the ranks and just how I felt. Yes, that really did help because she kind of really acknowledged how I was feeling. Being able to share my feelings and someone who understand the setting as it were, that really did help. (PW9)

PW2 and PW9 mentioned that the counsellor was a Christian but did not mention the denominational background of the counsellor. Speaking with someone who understood the

Church context was important. Identifying the need for a space to talk was important in terms of unburdening oneself.

Conversely some PWs used their mothers as a source of counselling. PW5 said:

I have a very good mother. She was supportive in as much as if I wasn't feeling right about anything and, she did a lot of counselling herself as a part of her profession. I did not share exactly, of events or things that happened but probably how I was feeling not probably what contributed to me feeling that way. (PW5)

The use of a mother as a listening ear appeared important to PW6:

I know time is supposed to heal but I feel like I want to talk to somebody and so talking to my mum has been a God-send but obviously it's not everything that you can talk to mum about. (PW6)

It appears that the use of an older lady who is able to offer wise words, and space to talk is important as a means of an outlet to manage emotional demands.

4.4.4 Subordinate theme 4.4: Prayer

Prayer is mentioned expressly as a way of managing emotional demands. PW4 stated:

I think for me that's how I'm able to shed some of the, perhaps stress, burdens whatever it is you call it. When I am aware of the traumas, I'm aware of their pains. I'm able to take them to God and say, "Lord you know what, I'm leaving this to you because I need your help for these people." That's my way of dealing with it. (PW4)

Praying with someone is a helpful tool for PW5:

I do find solace in prayer ... that is for me. And I believe that God provides one or two people in your life that you can share those times with. And God has provided those one or two people. (PW5)

Prayer partners are considered supportive on several levels. PW8 stated:

My prayer partner is very supportive and we would not so much meet up all the time but we would probably do things on the phone. Oh, it's fantastic. It's so strengthening. I wouldn't tell her the details of some of the issues or the names, but we'd meet and have prayer and I knew my husband was doing the same and he had a group of three of them as men and they were accountable to each other which is fantastic. And they would meet and go out and have prayer and I was doing the same. Yes, that was my way of looking after me, instead of having to give just resources out. (PW8)

Prayer is used as a medium by which to manage demands and also to empathise with others, according to PW10:

Oh, I've turned into this amazing intercessor but only by default, and I say that because my life has just been a life of tribulation and trials, but out of it God has turned me into this great intercessor and for that I'm really grateful. I don't mind having gone through that because I am somebody that lives on their knees. I've learnt the power of prayer and I can empathise with others and I can feel their pain but it's through prayer. (PW10)

For some participants prayer has been used as a source for managing the emotional demands and unburdening themselves of the pain they experience of holding other people's problems, akin to having a spiritual supervisor.

4.4.5 Subordinate theme 4.5: Freeing self from external expectations

Being her true self was important. PW6 asserts that this started on the inside:

I think I learned then that taking care of me was an 'inside out' job, and I started to respect my true-self, my spirit. I tried to respect and realise that that's the place that I need to draw from ... and that has served me extremely well in this ministry because that's where I look first and foremost. I no longer

look at what other people are thinking and so on and so forth but it doesn't mean that I'm not aware of their expectations. (PW6)

Managing the emotional demands appears to commence on the inside in order to extrapolate the self from the expectations of others.

4.4.6 Subordinate theme 4.6: Incongruence

The necessity of being polite and showing a public side of the self was expressed by three PWs (PW2, PW6 and PW7).

I think that people don't realise that you're a person yourself. You've got your own likes, you've got your own dislikes. And I'm a very polite person so I just nod and say "okay". (PW2)

A smile is painted on to hide true feelings, said PW6:

You have to ensure that the way you are perceived is as you've got it together. You can't afford to have a day where you are in need of prayer, where you are in need of the shoulder to cry on. If that is the case then don't go to Church that day. You can't. If you can't suck it up, stay at home and cry at home and I don't know if every congregation is like that but I felt very ... yeah ... that's how I feel. So emotionally that just means that if I am having a season where it's really difficult I need to at least have a permanent smile. Paint it on and just leave it there. I think that even when you do that there are times when you know ... I can't, well I can but it's very difficult for me to sort of force myself to do that vibrant worship when really what I want to do is calmly reflect and in my spirit speak to God and just hear a word to lift me. But yet there is the pressure to 'praise Him anyhow' and when they say 'praise Him anyhow' what they mean is lift your hands, wave them all over the place, show that you are 'praising Him anyhow'. (PW6)

Self-reflection and exploring literature led to PW7 noticing two different selves that were colliding with each other:

There's a public and a private self, I think, and I think I started to look at my own understanding of life, through literature and whatever and within say Shakespeare there's always the public and private self. And I then realised that over time, the public self was definitely colliding with the private self, but I also still felt a responsibility to uphold my husband's stuff. How does that fit with my stuff? (PW7)

There is clearly an awareness of incongruence and using whatever practice is necessary to present a picture of all things being well to the congregation. This practice appears to protect the internal self from damage.

4.4.7 Subordinate theme 4.7: Pushing things down

In order to remain present to family members, PW9 was aware of the physical act of leaving emotions and feelings to one side, or holding them inside somewhere whilst having an awareness of them.

I think I have just got on with things because what else do you do? I guess ... unless you leave things to one side or process them you can carry your feelings into your home relationships which won't always be positive. I think again I've made a conscious effort to keep anything I feel, things will spill out at times, but I try to keep things that I feel inside and just try to be as I should be with my husband and the children especially when the children were younger because they need a loving mummy and a loving wife. You try to keep that to one side. (PW9)

PW9 was asked about the dual process of keeping things in or to one side, as it sounded as though both processes were happening simultaneously. She replied.

Yeah both, but that's not always been easy. I do find that I find my outlets especially in recent years. I find ways to, even like I've joined a gym recently. (PW9)

The practice of pushing things down was also shared by PW12 who said:

When you know that you're not going to be heard and you're not going to be acknowledged you just don't speak. It hurts a lot. It hurts a lot and it churns you up on the inside but then after a while you learn to hold it down and you learn to compress it and you learn to want to compress it so it stays there. (PW12)

The data show that there is an ability to develop a protective strategy in order to look after oneself and remain connected to others, despite what the protective strategy looks like or how injurious it might be in the long-term.

4.4.8 Subordinate theme 4.8: Counselling training

Counselling training is considered an aid in helping to manage the emotional demands experienced by PW4:

I think being a practitioner has helped my understanding even further. It's opened my mind. It's opened my eyes. It's opened my thoughts and I'm now aware that even more so I have to lose some of those things, although I don't think I entirely lost them to be honest. (PW4)

PW13 uses self-care techniques used within her professional practice as a way of managing the impact of the emotional demands made on her.

I think I was conscious because as a [] myself, I know that I do things to safeguard myself. They're automatic things. So your subconscious wall goes up because you're not an idiot you can see they're attacking there. How am I standing? I know that I've just guarded myself. I know that my guards are up and that's why I can keep on going. That's why I can sleep at night and that's why I can keep doing other things because my guards are up. I was very mindful always. Mindful of myself, mindful of my own state, mindful so I keep away from danger lines. That's why I was never depressed, that's why I never had low moods because if all of the conditions were there to take me that way then I would automatically safeguard. That's why probably I ran every morning, that is why I went to the park in the rain or the snow whatever, I did those things. I

had my routine and I would not let those down because you know these are for well-being. (PW13)

Transferring useful self-care techniques from the counselling appeared to be helpful, and a certain level of self-awareness allowed the PWs to apply what they needed from a healthy context.

4.4.9 Subordinate theme 4.9: Delegation

PWs shared that transferring skills used within the work setting helped in the management of emotional demands.

The skills that you learn and use in your job outside of Church can become very beneficial in Church particularly in managing people, because you've got training out there but you won't get it in here. So, you have to transfer it, and also that God is such a God because you're working with Him and for Him, he tends to drop things in you and says, "How about doing it this way?" (PW1)

In order to manage the emotional demands PW12 used skills that she had acquired in her professional work setting which included delegating tasks to individuals within her congregation. She stated:

Well what I did, I started to delegate. Okay, this role affords me much and I delegated because I didn't feel equipped to deal with it myself. I felt there was a lack of experience within myself and rather than expose anybody else to that situation, I used the people around me to ... is mitigate the wrong phrase? I'm trying to say I used the people around me I knew had a certain skill that were best suited to whichever scenario it was, and so in that way I found a little bit of peace because I didn't feel then as though anybody was out of place and I felt as though skills were utilised. (PW12)

Being able to delegate and recognising skills in other people appears to abate the pressure to be all things to all people. This may be dependent upon whether or not the participant is

confident in bringing workplace practices of management into Church settings and whether this is accepted within the organisation.

4.4.10 Subordinate theme 4.10: Marital relationships

PW6 felt that the strength of the couple relationship in marriage was an important aspect of how she managed the emotional demands made on her.

Conversations with X over the years have helped. I think that our marriage just being where it is, is a large part of it because I have that confidence in our marriage, I have that confidence, and so I don't go to Church and wonder, I'm not one of those ... (PW6)

Reflecting on having time away, PW11 valued spending time on her own and with her husband:

I did personal retreats, where I went away and had personal retreats ... time out and my husband would do the same, and then we'd do them together. (PW11)

Having a set time to spend time during the day with her husband was important to PW13, who said:

Well the good thing was I was working from home then, so X joined in my routine. So we dropped the kids off and then we'd do a mile or two, speed walking round the park. So we looked after the body and then we could talk at that time and then it would be back at the desk. (PW13)

While some wives stated that their role included supporting their husbands and being a listener, (see section 4.1.1 and 4.1.14), a good couple relationship appears to be important in helping to manage and balance the emotional demands.

4.4.11 Subordinate theme 4.11: Journaling

Journaling was a source of managing from a personal aspect and attending to her emotional self, PW6 said:

I've been journaling for quite a number of years and I find that when I really need to, I go back to journaling. It's not every day, it's just whenever I feel like the emotions are so full that I need to get it out. I journal, I go to the Psalms. David, I can relate to a lot of the things that he says. He's very real ... and you know ... but honestly I think I say to God, "Lord I'm praying and I trust You but I can still feel the pain and it's still hurting so help me." I do all the scribbling and the exclamation marks and get it out of my system on paper and it really does help. (PW6)

Journaling is an important medium and considered a useful way of expressing and processing difficult emotions arising from the demands.

4.4.12 Subordinate theme 4.12: Giving up roles

Stepping back from certain roles was used as a medium for several wives. PW9 said:

We had ladies' [meeting] every fortnight and I had to go to that as the assistant ladies' leader. I didn't really want to be assistant ladies' leader but I kind of felt obligated because I was pastor's wife. Again I look back and think I wish I'd said 'no, I will come and support it but let someone else lead it.' I feel much stronger now. I think the whole expectation of coming ... because I became ladies' leader after X moved on to [] almost by default. I thought '*okay let me see where I can go with it*' but then I had to be on the district board and working and trying to do all of that it's just impossible. It was just too stressful really and too pressured. That's why I said, "I'm giving it up. You have to take it. You have to find someone else," and we have. I think he [husband] would have wanted me ... I could see he would want me to keep it but I don't see how I

could possibly do a role and do it well particularly with the kind of work that I do. (PW9)

Asked what had stopped her declining the role, PW9 commented:

I think it's probably ... maybe it's me the expectations again the whole thing. I think maybe I had this image of what I was supposed to be or do. Maybe it was a bit of that. I don't know again I don't know if I put this pressure on me to, not say be perfect but I guess most of us if we're honest sort of cover stuff up. I think that was a struggle at the time to just contain my own feeling and just try and put them to one side and ... put the best forward almost. (PW9)

The data reflect that stepping back from roles that had been taken on was used as a way of managing stress. It appears that stress levels would get to a certain point before action would be taken. The role of ladies' leader is usually held by the wife of the pastor. However this role can now be undertaken by any lady within the Church who feels that they have the skills to do the role. The expectations of husbands appear to be interlinked with the decision to step back from certain roles.

4.5 Superordinate theme 5: Support

4.5.1 Subordinate theme 5.1: Lack of support

Several PWs (PW1, PW2, PW5, PW9, PW11 and PW12) felt that they were not supported within their role. PW1 said:

You mess yourself up not realising that you're taking too much on. It's with all good intention but we have not learnt those coping mechanisms. I would say that apart from my children, my family and my husband, I don't see any support because you can't ring somebody and say ... because it's confidential. I think you support others but it doesn't necessarily mean you're supported and by that I mean it depends what people mean by support. If, as a counsellor you went to see a client and you were faced with a problem, you could go to see

one of your colleagues and be debriefed and be advised. In Church that system does not exist. (PW1)

Discussing support in terms of having someone to speak with, PW9 said:

I think pretty much I've been on my own but then I didn't mind that too much if that makes sense. I think also one of the things, because you're pastor's wife, you've got to be careful who you confide in. That's not to say I don't have ... there's a lot of women that actually I think they're quite ... I don't think you can be friends with them in quite the same way. (PW9)

The data reflect that support that offers a place to debrief is needed but lacking, and PWs may feel that they are holding the impact of emotional demands without supervisory support.

4.5.2 Subordinate theme 5.2: Family and friends

Three PWs (PW3, PW4 and PW14) stated that their husbands, family members and friends outside of the congregation formed part of their support system. PW3 said:

If I'm stuck on decisions I'll go to my husband. I will ask him things, "What can I do about this?" Not very often but most of the time if I'm stuck I'll say, "Can you help me here?" (PW3)

Both PW4 and PW14 included their family and extended family as a source of support.

As pastor's wife I'm supported by my team. I also have my husband and I have my children. But my husband plays a major role in this. We have down-time. We have holiday time. We have weekends away. We have just moments together, sharing. And so that for me is good when you haven't got to be thinking about Church, when you haven't got to be thinking about this person's child or this person's wife or this person's husband. (PW4)

I have friends and cousins, cousins who are in the ministry. Friends who we've been in Church all our lives. Friends I've grown up with so they know, they

know. So I have people around me like that if I wanted to I could do definitely.
(PW14)

Accessing support from outside the immediate Church but still within the safe and confidential space of the family and trusted friends is an option that some PWs access when required.

4.5.3 Subordinate theme 5.3: Unsolicited support

Silent and indirect support was noticed and valued by PW7, who said:

I could say we had support because there's always a little lady at Church or a little man at Church who you know the ones who look below the radar and they will ... you know say, "Oh I fried some fish, I was just thinking about you." There have always been those people and those who would connect with my []. One might connect with this child, one might connect with another and then they will look out for them. There's always been. I'm grateful for those people. And some of those ladies who just by their presence let you know that they're women and you can't have it easy but don't talk about it. (PW7)

Reiterating PW7's comment, PW5 said:

From a larger scale, there's always some mother, not necessarily my biological mother, but some mother, not necessarily who's had any experience of being a pastor's wife, but there's usually a mother who will come with some encouraging word, things that give you comfort when it's most required. (PW5)

The data show that while the PWs experienced certain expectations from older members of the congregation (see 4.1.6), the older members appear to offer unspoken support that indirectly told the PWs that they were seen.

4.5.4 Subordinate theme 5.4: Access to counselling services

Two PWs (PW1 and PW2), explicitly stated that having access to counselling would be what they wanted in terms of further support. PW1 said:

I don't know how it would work to be honest. I think it's necessary. Maybe they need to give everyone who does this kind of job a counsellor, a professional one. Because of the confidentiality barriers and also then you are exposing yourself to another person and you don't know how you're being judged ... it is not everybody you would trust with your inner self. (PW1)

PW3 felt that the Church needed more trained Christian counsellors to whom she could signpost people in her congregation. She suggested:

I think that personally that in this Church we need more Christian trained counsellors. We've got a few people with problems with their children and things like that and they tell me and you know I'm not a counsellor. (PW3)

The data suggest a need for access to counselling for PWs, and the provision of trained counsellors within the Church to whom PWs may refer congregants directly.

4.5.5 Subordinate theme 5.5: Supervision

Having a supervisory space was considered important as a place to evaluate your experiences. PW8 said:

I think I've used the word "supervision" already but I'll come back to that ... because if you're being supervised, you're being looked after. If you're being supervised then what you're doing is being evaluated with you. If you're being supervised, then there's somebody to feedback to you that this is the expectation, you're doing it well or you're not doing it well. So there's a gauge there for you to keep doing what you're doing, doing it well or just change what you're doing. (PW8)

Both PW10 and PW6 wanted a supervisory space in which they could be themselves:

I think regular supervision sessions one-to-one and group, and just times where they could go away together and just be themselves. (PW10)

I don't know if it's too much to ask for regular supervision. I mean once every six months would be a little bit ridiculous but once a quarter at least. I think that would be good. I think to call you, sit you down and to be real. You know, "How are things going with the role? How are things going with your marriage? How are things?" And you know that you can speak about it and it's not going to go anywhere. I think right now you've got a lot of pastors' wives who are suffering in silence and I don't know what effect that is having on the Church, but it must be having an effect because if there is pain inside of a person that's what going to come out. (PW6)

Whilst not currently something that is offered within the Church, the data reveal that some type of supervision would be beneficial as additional support for PWs.

4.5.6 Subordinate theme 5.6: Mentoring

Being assigned a mentor was identified as a crucial aspect for support. PW6 said:

I think that initial time, when you and your husband take on a first pastoral role, and I think it would be definitely important for there to be some sort of mentorship. I think for the first year because there are people who have gone through it before and they say things to me now and I think that's brilliant. You need to have somebody with you in the first year of your pastoral ministry. I think it's crucial. I think it's crucial. (PW6)

Considering a similar system PW11 suggested having someone alongside such as a buddy:

Some sort of buddy system would be nice—connecting you with a particular minister's wife who's more experienced, that you could meet with regularly and even with the district president again something much more organised like you'll meet once a month or bi-monthly who would ask, "How's it going? What have you been doing?" It would be lovely for there to be a level of support and

particularly for the new ones coming in that they understand what may be expected and some level of “but we’re here to support you to do whatever works for yourself.” (PW11)

The possibility of companionship and support through a more experienced pastor’s wife was considered as a potential form of informal support that PWs were willing to access.

4.5.7 Subordinate theme 5.7: Support from retired pastors’ wives

Two PWs spoke specifically regarding the potential of accessing support from pastors’ wives who had retired from their role. PW5 states:

I think it would be lovely if like retired ministers’ wives set up something whereby every now and again they’d meet with women whose husbands are in the ministry and sort of just share times and realities really. (PW5)

PW12 shared an image of the following:

I never had my grandmother around to do this but in my romantic mind when I’m older, God spare my life, I’m going to be in my rocking chair with my pipe ... on my veranda or on my porch with the children just sitting around listening to my stories. I wanted to be able to have a similar scenario with the older ladies, I say older but the more experienced ladies because they could very well have been younger but have the experience. Yeah a kind of forum, I can sit and glean, it still needs to be a safe place where you’re heard and your view is acknowledged and your feelings validated, but there needs to be somehow a way to press forward for change to allow for change because none of us are any good if we don’t change and progress. (PW12)

Within the cultural context of the Church tradition the elders are respected (see section 4.1.6), and considered wise and able to offer something to PWs that they feel would be beneficial in undertaking their role.

4.6 Summary

This chapter represents the findings and excerpts from wives of pastors of their experiences of the emotional demands placed on them. The findings show that in terms of emotional demands, the weight of expectations within the context of the Church and wider community and the multiplicity of roles undertaken have an enormous effect upon wives of pastors who individually seek to undertake their roles from personal and organisational standpoints. In the following chapter, I will be discussing the findings in further detail connecting this to the available literature.

Chapter Five

Discussion

5.1 Introduction

In this chapter, I will be discussing my findings and linking this to relevant literature to answer the research question: what are the emotional demands made on clergy wives in the New Testament Church of God tradition in the UK? I will be using the terms clergy wives and pastors' wives interchangeably within this discussion. Five superordinate themes and associated subordinate themes emerged within the findings of this study:

1. The role
2. Preparation
3. Emotional demands
4. Managing emotional demands
5. Support

Each superordinate and subordinate theme is worthy of full exploration in and of itself. However, this discussion will focus on answering the main research question and the research aims and objectives. This study sought to explore the emotional demands made on wives whose husbands currently hold the role of the serving pastor or had held the position of the Church pastor within the New Testament Church of God (NTCG) tradition in the UK. The objective of exploring the experiences of emotional demands was to discover how wives are supported in their role and to ascertain what further support might be required to enhance better pastoral care of pastors' wives.

It is interesting to note that social workers within the USA have shown a keen interest in the experiences of clergy wives and women within Pentecostal Churches, to gain a better understanding of their lives and how they might be supported (Drumm et al., 2017; Tangenburg, 2007). Drumm et al. (2017) suggested that the social work profession has emerged from within the Church and, noting the pressures and challenges faced by individual social workers, it would not be surprising that Christian social workers showed

concern for women, especially clergy wives, who assume multiple caring roles within certain Church traditions.

Researchers such as Finch (1980) have noted within different Church traditions and cross-denominationally, that research exploring the emotional toil experienced by those who support the clergy is meagre. However, while meagre, there is an increasing number of empirical studies into different aspects of the clergyman's experiences that include the clergy couple experiences regarding certain aspects of their lives (e.g. Morris & Blanton, 1994) and the role that wives perform in the lives of their husbands (e.g. Ash, 2011). Finch's (1980) observation can be extended to the NTCG tradition where, although traditionally wives have taken an active role alongside their husbands during their tenure as pastors of the Church, the emotional demands made on clergy couples and clergy wives in particular, within this Pentecostal tradition, have to date gone unacknowledged and under-researched. There are three elements that create emotional effort culminating in emotional demand, and this chapter is structured on these three elements, which are:

- A. Role expectations and difficulties.
- B. Exposure to the personal suffering of others.
- C. Exposure to experiencing a high level of emotional distress over a prolonged period.

The participants of this study were not offered a description of emotional demand and were given the space to make their own interpretation based on their experiences. This might have posed some risks in terms of answering the research question, and could be questioned by other researchers in regards to the repeatability of the study and acquiring usable data. However, in responding to the question of what emotional demands are made on them as pastors' wives, all participants included the three elements mentioned above within their experiences, and all focused upon the emotional labour involved in their role. Added to this, the majority of participants spoke predominantly of their role as a listener and a counsellor to members of their congregation and the larger community, and how they had been impacted by the exposure to high levels of human distress alongside the compounded expectations and undertaking multiple practical roles (**section 4.1.14**). The emotional demands that were made on pastors' wives originated from human interaction, a

mixture of the day-to-day practicalities of their role, and the long-term exposure to the emotional pain of others within the cultural context in which the participants were located.

5.2 Role expectations and difficulties

The findings of **superordinate theme 4.1** and its associated subordinate themes revealed a multi-layer of expectancies from various areas including the congregation, cultural traditions, biblical beliefs and the wife's personal views, which when combined, resulted in wives taking an active role in their husband's vocation. PWs spoke of the multiple agents that informed and, to some extent, defined their position alongside their clergy husbands. All wives in this study considered their role to be implicit rather than explicit and driven by external and personal expectations (**section 4.1.3 - 4.1.10**).

Few caring professions are undertaken as a couple assignment, yet Finch (1980) indicates that within some Church traditions, the congregation and the community hold assumptions and expectations of the clergy wife becoming involved in her husband's vocation that are not assumed or expected of wives of husbands who hold positions within other caring professions. Studies by both Finch (1980) and Drumm et al. (2017) suggest that such expectations are more generalised within society and are not limited to specific denominations. Therefore, the weight of external expectations that influence the roles undertaken by clergy wives is not unique to pastors' wives within the NTCG tradition, and this is reflected in a study undertaken by Meyrick (1998) which explores the experiences of spouses of clergy from within the Church of England, the Church of Scotland and Church of Wales and some Methodist traditions.

It has been evident from the available literature that there is a good number of autobiographical books which give first-hand accounts of the life of a clergy wife, for example: *Divorce in the Parsonage* (Bouma, 1979); *Married to the Ministry* (Meyrick, 1998); *Sacred Privilege* (Warren, 2017); *The Minister's Wife* (Benton, 2011); along with various websites.⁷ However, while such books and social media sites offer anecdotes as to how

⁷ Personal stories and online interactive conversations are available at websites such as: www.Churchtimes.co.uk and presbyteraanonma.wordpress.com.

clergy wives might deal with the day-to-day challenges that they encounter, there is a lack of empirical studies in the UK seeking to understand the phenomenological experiences of pastors' wives. Also, much of what is written omits the ethnic and social background of such women, and how this might influence how they experience their role and the emotional demands that are made on them. Interestingly, Kay (2000b) has undertaken studies seeking to give a place to and an understanding of Pentecostals within the UK, and this has included describing the personality and character of the Pentecostal minister with particular emphasis on the introverted and extroverted minister and the experience of their ministry from each position. Further collaborative studies have sought to explore the experience of burnout within this group of clergy (Francis & Kay, 1995). While Kay (2000b) and Francis and Kay (1995) write in much detail regarding the personality, role and possible impact of emotional 'toil' upon the clergyperson within Pentecostal traditions, they omit the experiences of clergy wives and whether the spouse's role is informed by the cultural background and expectations of congregants within Pentecostal denominations.

Although the following are not empirical studies placed within the counselling arena, both Bouma (1979) and Meyrick (1998) presented cumulative accounts from interviews with clergy wives within the Anglican and Methodist tradition (UK based) and cross-denominationally (USA based) that included all areas of their lives. While wives in both Bouma (1979) and Meyrick's (1998) studies discussed elements of their role, none specifically used the term emotional demands when speaking of the demands that had been made in terms of serving others and being available to offer emotional support to others.

In addition to the multi-layered expectations that placed PWs alongside their husbands, the findings of this study reveal that the emotional demands made on PWs in the NTCG tradition are multi-dimensional and multi-faceted: role ambiguity and a desire to serve others resulted in a deep and wide-ranging undertaking not seen in the lives of spouses in other caring professions (**section 4.1.1 - 4.1.16**). The findings were similar to the findings of researchers such as Drumm et al. (2017) and Murphy-Geiss (2009). However, two areas emerged from the interviews that were not considered or discussed in my literature review,

those being: facilitating groups in the role of the ladies' president⁸ and offering emotional support and guidance through undertaking counselling-type work with others in the role of a pastor's wife. The findings reveal that both of these areas made extensive emotional demands upon PWs in this study, with the latter making the greatest demands.

Based upon the perceived and communicated expectations and needs of others, **superordinate theme 4.1** and its associated subordinate themes illustrate that PWs in this study sought to ensure that they were available to their husbands, congregants, and their children. The findings are not too dissimilar from earlier studies undertaken by Morris and Blanton (1994) that reflected the willingness of spouses to be involved in their husband's vocation and support his clerical duties in whatever way might be required. **Superordinate theme 4.1** and its associated subordinate themes also correlate with available literature, in which writers, seeking to explore the role experiences of pastors' wives have discovered the demanding and diverse roles undertaken by this group of women within certain Church traditions (Ash, 2011; Darling et al., 2004; Murphy-Geiss, 2009). An outside observer may have cause for concern for clergy wives, regarding the overall impact of undertaking multiple undefined roles and being available to such a varied group of people simultaneously. It is not known whether roles and expectations are universal within different denominations. In terms of cultural diversity, the following question might be asked: are some everyday roles that are undertaken by women within certain societies not considered emotionally demanding or experienced as emotional toil? A similar question is asked by Drumm et al. (2017) from the Seventh-day Adventist tradition and is an area of enquiry that Tangenburg (2007) identifies in seeking to gain an understanding of the experiences of Pentecostal women.

5.2.1 Cultural Context

In terms of ethnicity, the NTCG (UK) tradition consists of predominantly black congregants whose worldview is from the collectivist position. The notion of 'we' and serving others is

⁸ The role of the ladies' president includes planning and overseeing activities relating to the female members of the Church. Within the NTCG tradition this position is traditionally held by the wife of the pastor, although this has changed during the last few years, as pastors' wives have chosen not to accept the position for various reasons.

akin to the denomination's Christian values and informs various beliefs and practices that are undertaken by congregants. The cultural context informs the role of PWs, as shown in the findings of the **subordinate themes 4.1.1 - 4.1.16**. It might be argued that the collective position is no different to that of people living within close-knit communities within the UK. However, Aldred (2005) suggests that experiences such as racism, the ongoing effect of colonialism upon communities from the commonwealth and the history of slavery, and the importance of spirituality, make the black Church community and black community experiences very different to those of indigenous white British citizens. Holding the notion of individuals being embraced as part of one's Church family, akin to the nuclear and extended family, congregants within this tradition are referred to by identities used within families: sister, brother, father, mother. This is not dissimilar to other Church traditions (Cattich, 2012). There is great respect for seniors within collectivist communities, and this is transposed into this Church setting, and reflected in comments in **subordinate theme 4.1.6**.

The pastor is generally held in high regard and is considered to be engaged by the Church and the community. He or she is expected to be available as and when needed. In terms of the position of the wife of a pastor, it is deemed to be both a privilege and a sacrifice according to both Meyrick (1998) and Warren (2017). However, in relation to the findings of this study, one participant spoke of the notion of privilege and sacrifice from a different perspective as the PW, and suggested that in some cases the position of a pastor's wife was regarded as a privilege by congregants rather than by the wives themselves, who may experience it as an emotional demand (**section 4.3.7**). This implies that the position is experienced differently by the observer and can be in conflict with the lived experience of the PW and causes me to consider what this may mean for pastors' wives.

In the context of the NTCG, for those male pastors who are married, wives, although not inducted as co-pastors, are regarded as an important visible element for both the husband and the congregation. While participants in this study shared that they believed their role is to be a supporter of their husband (**section 4.1.1**), many felt that this was required to be displayed in an openly active way (**section 4.1.2, 4.1.16**), thus supporting the suggestion of both Andor (2013) and Ash (2011) regarding the visibility of the pastor's wife. Andor (2013), discussing the role of the wife in her husband's ministry, suggests that wives of pastors are considered to be an enhancing agent, and posits that the wife takes an active role in

advancing both her husband and the congregation's welfare. This belief is also reflected in the findings of a study by Drumm et al. (2017) in which the roles that were undertaken were generally motivated by seeking to be an enhancer. Giving some thought to the role and purpose of an enhancer, a de-personalising process may be necessary if the pastor's wife is to act to advance both the well-being of her husband, and of the congregation and the wider community. It might be asked what demands might be made on the enhancing agent and what impact might this have on her overall sense of being?

Within the NTCG tradition, the installation service of the pastor includes elements in which the wife would be expected to stand alongside her husband. Although wives in this study did not speak of the induction process of their husbands, Drumm et al. (2017) and Murphy-Geiss (2009), state that wives in their studies shared similar experiences in terms of the visible positioning of clergy wives alongside their husbands at the time of induction, thus indicating that visibility and presence (**section 4.1.2**) commences at the time of induction. It is interesting to note that wives in this study did not offer any chronological timeline as to when they experienced that they were expected to be visible. It would be interesting to explore what meaning this has for such wives and what, if any, emotional demands are made at the commencement of their husband's ministry. For those wives whose husbands are inducted as the Bishop of a Church within the NTCG tradition (i.e. overseeing several Churches), wives are expected to take up the role of the 'district ladies' president' for which there is an installation process during the service. It is not known whether or not wives may opt out of this process and what might be the implications for such a decision.

5.2.2 The title

This new phrase, 'first lady' started to be bandied about which I always struggled with because maybe I was struggling with the role. So then having that name attached, I always found that very difficult. (PW7)

The findings revealed that the pressures of having a title that one cannot extrapolate oneself from made emotional demands upon the wives of pastors in that they found themselves becoming someone other than who they truly were (**section 4.1.2**). It might be

asked whether giving pastors' wives a title indirectly ensures that they are present and visible to the congregation and the wider community, thus reinforcing the multiple layers of expectations. The findings of this study also revealed that while wives were given a title, they did not receive any formal training, nor were they prepared for the role that they would be expected to assume alongside their husbands (**section 4.2**). This highlights the role expectation and difficulties discussed earlier in creating emotional demands. Wives are not inducted into the clergy role as part of what Papanek (1973) suggests is the two-person career but, by marriage, are given a title and assimilate a position which, according to the responses of many participants, subsequently comes with an expectation and unspoken agreement of being available to others. This assumed position highlights the tension of being in a state of 'readiness' to serve others.

While seeking to inform clergy of the many facets of their role in terms of pastoral care, Litchfield (2006) gives some consideration to the implicit positioning of clergy wives, which corroborates the positioning experiences of wives in this study. It raises the question as to whether wives of pastors within the NTCG tradition have autonomy in choosing the level of their involvement within their husband's ministry and whether such a decision is based upon having a title placed on them. While a title was important for congregants in being able to identify their pastor's wife and their valuing of her within the tradition, for some PWs, the title and expectation in terms of their presence, rendered them nameless and experiencing a loss of individuality thus further risking the loss of self and personal identity (**section 4.1.2**).

Within the cultural context of both the Church tradition and the black community, titles are important as they inform others of one's position and role, whether that is implicit or explicit. The NTCG tradition in the UK mirrors itself on many of the practices of its sister Church within the USA. Along with the titles used within the family setting (mentioned earlier), the Church also advocates the use of titles to indicate the position that an individual may hold within the Church. Individuals are addressed by titles such as Deacon, Evangelist and Bishop. While the majority of pastors' wives within this tradition have historically taken an active role alongside their husbands, apart from sometimes being identified as 'mother

of the Church’⁹ (Gilkes, 2001), women did not have a title that positioned them above other women. However, during the last two decades this has changed, and the NTCG UK tradition has embraced the USA term ‘first lady’ within their Churches. While such a title might be perceived to have certain benefits when considering the wives of presidents and ambassadors, with a title comes expectations and the challenge to meet those expectations - and with this comes a certain amount of weightiness.

PWs within this study spoke of the difficulties associated with this hierarchical system that placed certain pressures on them to wear masks, look the part and create the right picture across the whole spectrum of their roles, including that of supporting others (**superordinate theme 4.1**). This experience was not dissimilar to the findings detailed in studies undertaken by Drumm et al. (2017) and others, who explored the effects of holding particular positions within the Church. Some PWs in this study also struggled with the issue of inequality that this title conveyed, and felt that it went against their personal ethos in wishing to empower women, particularly in group settings, and in their position as the ladies’ president (**section 4.1.2**). There appears to be some conflict between the position of an enhancer (**section 4.1.1**), the position of the first lady and the need to be autonomous, with the process involved in the former two areas creating emotional demands for PWs. Although an outsider may display some bewilderment at this structure, it is important to gain an understanding of it to work respectfully with those who seek support from within this context. While the subject of titles appeared to be an important topic in terms of making emotional demands on clergy wives, there is, unfortunately, a lack of empirical studies specifically related to this topic to compare these experiences, and this may be an area that requires further research.

5.2.3 The role

As the wife of the Church pastor, I think my first role is that I support my husband. We encourage and do all those things that people don’t see behind the

⁹ The term mother of the Church is given to women of a certain age and experience. There does not appear to be a particular age that one needs to have reached to be given this title, and with many people of African backgrounds joining Afro-Caribbean Churches, wives of pastors can find themselves being given this title by younger women within the congregation, even if they are of a similar age.

scene. Then going into the congregation, it is helping and being available to give encouragement and assistance wherever you can. (PW1)

According to Madsen et al. (2014), job roles are inherently intertwined with the level of emotional demands made on individuals, and it was considered important to explore roles undertaken by clergy wives as an influencing agent of emotional demands. Visible yet invisible, audible yet silent, most wives in this study, when asked to describe their role, stated supporting their husbands was their first role (**section 4.1.1**).

Support can be given in many ways, directly or indirectly. However, for many PWs in this study, the support that they offered was active and direct. For example, support (**section 4.1.1**) was offered emotionally, spiritually and practically to husbands, children and congregants. While this may appear simple on the surface, what is meant by support? Is it being all things to everyone, and attempting to meet all expectations on all levels? Support did not appear to be defined and static, but fluid and changeable. It might be argued that each Church congregation, pastor, and pastor's wife may have their personal definition of what 'supporting the husband' means, which in turn could lead to a variety of expectations that need to be navigated and managed.

The role appears to be formulated from overlapping expectations that have a cultural and personal emphasis, and is intricately tied up with traditional and biblical beliefs with an added layer of official and non-official aspects to the role (**section 4.1.1 - 4.1.16**). The creation of a visible and non-visible self (**section 4.1.2**), and wearing a mask that serves the needs of others and fits with the role, suggests a hologram-like existence and a fine balance between seeking to be present but without bringing one's whole self to the stage. The myriad of roles in the position that pastors' wives hold is also defined by the many tenets, both external and internal, that were identified by participants. It also included assuming the roles that the former pastor's wife had performed, and which the current pastor's wife was expected to undertake. Taking on roles performed by former pastors' wives reflected the experiences of clergy wives within studies undertaken by LeGrand et al. (2013) and Murphy-Geiss (2009). Interestingly, while such expectations were projected onto PWs by the congregation externally, some wives also reported emulating what they observed other pastors' wives performing within their roles, thus suggesting a triangulated position to

undertaking the role: external expectations, emulating former clergy wives and personal direction.

The findings of this study reveal that there is some difficulty in defining the role, as pastors' wives do not hold an official position. If it were an official position, it would mean that the pastor could assign someone other than his wife to that position, with a clear job description, which according to Taylor and Foster Hartley (1975), would require substantial remuneration. Role ambiguity (Morris & Blanton, 1994) added to the fluidity within the context of the NTCG Church in which the wife is not inducted alongside her husband, appears to complicate the ability to outline the role of the pastor's wife. The depth and breadth of the expectations and unknown needs as a supporter, add a further dimension to the dichotomy of the lack of a defined role and question the potential for autonomy and capacity to create a manageable role. Also while pastors' wives may find themselves able to challenge one area that might inform the role(s) they undertake, they may find it difficult to challenge the other factors that influence the outlining of the role, i.e. congregational expectations and traditional beliefs. Reflecting on the description of emotional demand (**see 1.2**) the role of the pastor's wife within the NTCG denomination is complex and requires much emotional effort and mental energy. The internal experience of this phenomenon, its effect and internal management are missing from current literature cited within counselling settings. The findings reveal that role expectations and the absence of any management or supervision within the role is a contributory factor in the making of emotional demands.

The responses of PWs alluded to viewing the leadership role as a 'couple' undertaking, and this reflected Papanek's (1973) notion of the two-person career, which according to Taylor and Foster Hartley, (1975) originated from Papanek's observations of clergy couples. While wives in this study adopted a supportive mindset to their husband's ministry, a discussion and agreement regarding what role a wife might undertake in her husband's ministry were absent. There is some difficulty in defining the role of the PW; this need not be problematic as seen in the outcomes of a study by Murphy-Geiss (2009) and from the response of PW8 (**section 4.1.6**). Through the offering of pastoral support, space may be created within a supportive environment for individuals to develop the position into something that is based upon their skill sets. However, for such a dialogue to occur, pastors' wives would perhaps need to extrapolate themselves from the weight of expectations, both internal and external.

The overlapping cultural and religious context may present some challenges, and counsellors working with such clients would, therefore, need to be aware of this dichotomy.

5.2.4 Learning on the job

I would say that I evolved into my role but in full view. In the goldfish bowl, you can't be behind the scenes. There's no rehearsing. (PW10)

In terms of being prepared for the role or position as the wife of the Church pastor, the findings showed that wives not only lived in full view of the congregation but were also required to learn on the job in full view with no planned preparation (**section 4.2.1**). The setting of the Church requires interaction with others, and the life of the pastor's wife in this tradition is on display to all and referred to as a goldfish bowl existence by Ash (2011), McMinn et al. (2008) and Morris and Blanton (1994). Living in such an arena places wives under pressure and may be considered to be a performance by some. Learning on the job in a public arena, with no structured management system or supervision, further exacerbated the difficulties of the role for some participants and led to emotional demands being made on them.

Interestingly, Christianity and the tradition within the NTCG are rooted in emulation and observation.¹⁰ Preparation by observation and emulation was stated by almost every participant (**section 4.2.2**), and it is questionable as to whether this culturally historical mode of learning is an adequate and appropriate tool for preparing wives of pastors for their role. This mode of training was helpful on the one hand, and is adopted within various caring professions to some degree (trainee counsellors may emulate their trainers/counsellors within exercises in training courses). However, it exposed wives to the risk of being judged, yielding to further pressure and impeding autonomy and creativity within the role, thus making further emotional demands.

As stated earlier, the position that wives held meant that establishing themselves into the role was a public affair, further intensifying the goldfish bowl experience. Although in some

¹⁰ Paul's writing, "follow me as I follow Christ" and Jesus's instruction to: "Pick up your cross and follow me," are examples of observation and emulation.

sense helpful and following a cultural norm, it is questionable as an ideal or complete training tool, as there was the possibility of risk of harm, and potentially the loss of self, with no clear boundaries or room to make mistakes, without feelings of intimidation, failure or shame (**section 4.2.1 - 4.2.2**). Curiously, while wives reported observation and emulation as a mode of preparation for the role, none stated that the preparation had included observing how other women within that role had attended to their well-being. This leads to concerns that learning by observation omits an important element in terms of how pastors' wives might look after themselves when undertaking their roles.

5.2.5 Preparation for the position of clergy wife

You're not prepared for the role, and even if someone sat you in a classroom and said this is what you do, it would be helpful but certainly is not. When you get in there, you start realising how overpowering, how tremendous, how large, how frightening everything is in the role. (PW1)

Wives reflected on the enormity of their role and, in the area of preparation for what was considered to be a caregiving role, wives felt they were inadequately prepared from a professional standpoint (**section 4.2.1**). While learning on the job may be an acceptable factor within some caring professions in which there has been an element of adequate training, preparation and the availability of supervision, the above statement demonstrates a lack of these. The findings show that there is a lack of preparation for what the role might involve. The role included elements from other caring professions such as: counselling; giving advice; offering support and facilitating groups. Wives did not feel competent, prepared or made aware of the level of need that they might encounter or what they may require by way of support for their well-being.

In considering the supportive element of the research question, there appears to be a need for both practical and emotional preparation, as seen in **superordinate theme 4.2** and associated subordinate themes. However, there was some difference of opinion by PWs in terms of how they might be prepared. In a measured response to the question of preparation, a PW asked: "How might one be prepared?" This question highlights studies by

Murphy-Geiss (2009), in which some wives did not consider it necessary to be prepared for the position as the clergy wife, and felt that they would learn when in the role. Such thoughts may arise from the multiplicity of the role and the individual needs of each pastor's wife.

Reflecting on both the preparation and motivation for serving others, Adams et al. (2017) and Kay (2000a) suggest that the personality of the clergy may have some influence as to how they are affected by the stress of the role. Applying the concept to the clergy couple, Andor (2013) discusses the different personality types of pastors' wives and their involvement/non-involvement within their husband's ministry but omits to say how the personality types affect how emotional demands are experienced or managed.

Personality may be an important factor and one that is worthy of further exploration when reflecting on how wives of pastors might be prepared for their role. It may be that preparation is a personalised affair and one that is changeable with factors such as resilience and the experience of the individual, particularly when considering that many PWs spoke of how they managed to be alongside others in times of painful personal experiences which may have mirrored their own painful experiences.

Although not explored, there is a disparity between the preparation and training that the clergy husbands receive during their preparation period for ministry, and the lack of training that clergy wives receive when undertaking a shared role. The lack of preparation, in whatever form, adds to the difficulties that lead to emotional demands, and it could be queried whether it is the responsibility of the Church organisation or the husband to ensure that training and pastoral support is in place for wives whose husbands have been assigned to a position as pastor over a Church.

5.2.6 Practical elements impacting emotional demands

Seeking to gain an understanding of the experiences of clergy wives, early studies by Morris and Blanton (1994) identified five main areas, some of which might be considered contributory factors to experiencing stress through emotional demands. While Morris and Blanton (1994) pioneered studies into the experiences of clergy wives, there have since

been other more recent studies (e.g. Luedtke, 2011, (Wesleyan Church), and Murphy-Geiss, 2009, (United Methodist Church)) in which clergy wives identified similar elements to this study, that contributed to them experiencing stress within their positions alongside their clergy husbands. The findings of Morris and Blanton's (1994) study formed the basis for subsequent studies (e.g. Davis, 2007) within different denominations and appeared to be based upon the practicalities of being married to a clergyman. In terms of the practical element of the clergy wife's experience that created some level of distress, five areas have been identified within the studies mentioned above:

1. Mobility - the requirement to relocate frequently.
2. Financial compensation - the wages of husbands are limited and in no way reflect the qualification of her husband compared to individuals within other caring professions.
3. Expectations and time demand - expectations were normally of a practical nature and included dress, presence, and so forth.
4. Intrusions of family boundaries - this was usually linked to the clergy couple living in a vicarage.
5. Social support - wives experienced a lack of close friendships or support, due to having made frequent house moves.

In seeking to identify any similarities with the participants in this study, the findings indicated that there were shared experiences with clergy wives of other denominations and previous studies. The findings were similar in the following areas: 1. expectations and time demands (**superordinate theme 4.1**) and 2. social support (**subordinate theme 4.5.1**). However, PWs within the NTCG did not state the other three areas as stressors, which might pertain to cultural differences and what is accepted as a part of their husband's vocation. For example, the NTCG tradition does not impose the regular relocation of its pastors, and therefore, mobility was not a major factor. Wives in this study did not speak of intrusions of family boundaries even though they may have lived in the vicarage. This may be connected to the collectivist viewpoint and extended family values. Neither did they speak of financial compensation, which may be related to the British cultural view of receiving a stipend for the clergy role and may be different to that of the stance within the USA where the majority

of studies were undertaken. A further study might be useful in identifying cultural differences and areas of tolerance for clergy wives within areas that could induce stress. Wives in this study concentrated their responses on the people aspect of their role that exposed them to the personal suffering of others, resulting in making emotional demands.

5.3 Exposure to the personal suffering of others

Working with people is messy, but when you're dealing with children of God and people like that it's a bit different, and it's actually realising all of that. You have to have somebody that will understand everybody. (PW2)

Identifying the messiness of people work in the findings of **superordinate theme 4.3**, PWs spoke of the multiple role demands that they experienced, leading to emotional demands, and many spoke almost exclusively with regards to being alongside others who were experiencing difficulties, particularly in their role as listeners. While giving an overview of some of the aspects of their role that made particular demands on their being as a person, participants identified the emotional effects of being alongside others in their time of emotional pain or personal crisis as the most difficult in the position as a PW. This was identified by a moving comment made by PW10, "I think I'm walking around like an international rescue service." This statement reiterates the study by Adams et al. (2017) in which the clergy are likened to first responders offering crisis intervention.

Identifying the aforementioned findings as a problematic area of serving others, Darling et al. (2004) stated the following:

Since clergy and their families are at the forefront of helping others with their problems, they spend long hours involved in stressful situations that can influence their personal lives, the lives of their family members and the lives of the members of their congregations. With the increasing stresses facing clergy and clergy families, they are at risk of burnout, demoralisation and discouragement. (p. 271)

Darling et al. (2004) noted that it is not only the clergy involved in the Church who are exposed to the challenges of helping others, but also (in many cases) their families, especially spouses. This is reflected in the subordinate themes of **superordinate theme 4.3** in this study. In echoing Darling et al. (2004), McMinn et al. (2005) state that, "In most families, it is unusual for the members to participate so intimately within the system of parental employment, yet this is exactly the expectation placed upon some clergy spouses and children" (p. 566).

The statement by McMinn et al. (2005) necessitates some re-consideration of Papanek's (1973) notion of the two-person career and its implications upon pastors' wives who are exposed to some adverse elements of the profession in which their husbands are employed, and in which they, as the spouse, choose to be engaged. **Superordinate theme 4.3** and its associated subordinate themes reflect experiences associated with the role and being alongside others.

The positions that wives assumed beside their clergy husbands, and the multiple expectations that dictated their role, exposed PWs to human suffering, an inclusive element within the experience of emotional demand. The role and lack of preparation combined with the lack of self-management or external supervision intensified the emotional demands that were experienced. **Subordinate theme 4.3.1** expressed the multiple needs that are presented and the weight of offering the support that was being sought from others. With little or no counselling training or referral system, alongside undertaking multiple roles and meeting the expectations of others, some wives became overwhelmed. The stress of caring for and supporting others and the lack of any supervision places pastors' wives unknowingly at risk. Alongside offering such help, wives are still expected to undertake other roles, and this was reflected in the comment, "People think that you're going to do everything and do it brilliantly because of who you are" (PW1).

There are various studies that speak of the impact of the practical elements of the role (e.g. Morris & Blanton, 1994; Murphy-Geiss, 2009). However, apart from Oswald et al. (1980) writing from the clergy wife's perspective, there is an absence of any findings reporting on the emotional impact of being alongside congregants needing emotional support, while also undertaking other facets of such a demanding role. Interestingly in a study of clergymen,

one respondent openly questioned if the death of his wife had been caused by the stress of Church life (Hendron et al., 2014).

Liz Dean, writing from the perspective of a pastor's wife in Oswald et al. (1980), identifies the emotional cost of investing in people who need help. Dean concludes that the titles placed upon her of 'first lady' and 'mother of the Church', alongside a willingness to be alongside others needing a listening ear, means that there is an exposure to trauma and pain. Her account is the closest that we get to hearing of the internal experiences of the impact of emotional demands and highlights the necessity for further studies.

5.3.1 Serving others

I just said, God, I'll do what you want me to do, and I'll take this as my learning.
I'm going to serve You [God] as You've given me the opportunity. (PW13)

Although becoming a pastor was believed to be a calling and vocation for their husbands according to writers such as Taylor and Foster Hartley (1975), few wives in this study expressed it to be their calling. Reflecting upon their roles, the majority of women in this study believed that they held the role by being married to a pastor, rather than having a personal calling (**4.2.1 PW12**). Some, however, considered it to be a ministry (**see above PW13**) which correlates with the study conducted by Finch (1980) whose findings showed that some clergy wives considered the position as an extension of Christian work. Interestingly, McMinn et al. (2005) cite a study by Hsieh and Rugg (1983), which reported that many clergy wives felt that they were also called in their role as pastors' wives, thus creating a contrasting position to that of wives within this study.

The spiritual and cultural context of PWs within the NTCG bore great weight on informing them of who they were and what they did in terms of serving others (**section 4.1**). The Christian tenets of 'caring for the least of these' (others), carrying one another's burdens, and giving oneself to God to be used in the service of serving others, inform the actions and motives of many Christians and pastors' wives within this tradition. Alongside this, the collectivist stance is also active. Some counsellors might question this way of being and consider labelling this as a particular 'behaviour' if they are unable to understand the

spiritual and cultural context within which their client presides. It may also challenge personal judgements, prejudices, and levels of empathic attunement.

It could be argued that the personal positioning of the wife in terms of seeing her role as a ministry may influence the emotional demands that are experienced, and this may override any cultural or gender-related influences such as a woman's place beside her husband. However, despite whether they had voiced that they felt their role was a ministry, in serving others all participants interviewed had experienced emotional demands (**section 4.3**) that were influenced by the role and issues regarding the preparation process (**superordinate theme 4.1 and 4.2**).

The attitude to serving God through serving others adopted by PW13 (above) has been echoed by wives in the study carried out by Finch (1980). Several decades later, a commitment to Christian service as the wife of a pastor is no different. Serving others within the context of the Church is often undertaken with joy, and in the spirit of servanthood, with little thought given to oneself, individual needs, or the possible impact of serving others (e.g. Benton, 2011). Indeed, pastors and some pastors' wives feel that serving others is fulfilling what they believe to be God's purpose for their lives, thus deriving a sense of satisfaction and fulfilment. Papanek (1973) posits that for the spouse inducted into a two-person career, this can be seen as vicarious achievement, and Francis et al. (2015) suggest it may ameliorate burnout and the weight of emotional demands for the clergyperson.

As seen in the findings of this study, serving others in what might be considered to be a high profile and highly visible position will often include supporting both Church members and individuals within the local community with spiritual, emotional, relational and practical needs and concerns. The clergy/clergy couple position may be considered unique, in that most caring professions specialise in offering help in one particular area (counsellors will have a limited and specific caseload). However, the clergy and, in some denominations, their spouse, offer not only spiritual help and guidance, but support in many other areas such as administration, housekeeping and undertaking certain duties within the Sunday and weekday services. This is demonstrated in the findings of this study and also by writers such as Ash (2011), Hendron et al. (2014) and Kay (2000a). Coate (1989), describing the clergy vocation states: "Religious ministry is, historically and in fact, the caring profession par

excellence: its stated task is the cure (care) of souls (people)” (p. 91). Although it is a sacrificial and devotional lifestyle and a vocation like no other in that clergy are primarily engaged in ministering to the spiritual needs of individuals, the role is not limited to the spiritual context or the immediate congregation.

Studies (e.g. McMinn et al., 2005) suggest that clergy wives are actively involved in their husband's vocation, and this is particularly so within the Pentecostal tradition that considers the biblical doctrine of the wife being a ‘help meet’.¹¹ When reflecting upon the notion of being a helper, consideration may be given to differences within different denominations and how serving others might be observed, including the ideas that inform the practice. Considering the collectivist background from which the participants in this study originated, it would appear from the findings that for the PWs, adopting a sense of remoteness would seem impossible within this Church setting compared to other Church traditions or caring professions. Such a mindset might prove difficult for the counsellor or supervisor from an individualistic standpoint, who is unable to value diversity and the importance of faith.

5.3.2 First responders

A lot of young women, they’ve called me, and they want counselling, and I talk with them. Then on the other side, we have the children who are not excelling in schools, their parents are at their wits’ end. Then, of course, you have the bereavements, and in addition to that what I haven’t mentioned is the marriages. (PW4, 4.3.1)

The participants within this study discussed an element within their role that was not readily available as a theme within the literature discussing the experiences of clergy wives: that of being available to offer emotional support. Despite this element being a part of the clergyperson’s job description, Oswald et al. (1980) was one of the few publications that made mention of this element being part of the clergy wife role. Having an active role alongside their clergy husbands, wives in this study often found that they were called upon by congregants in times of crisis and could be identified as part of the caring profession

¹¹ A term used within Genesis when God created a woman as a companion and helper for Adam.

although they did not have access to any of the safety elements that might be available to such trained and qualified professionals. The impact of such an undertaking alongside other practical roles created personal internal experiences that wives identified as emotional demands (**section 4.3.1 - 4.3.24**).

Alongside the practical day-to-day role, emergency calls can often involve the clergy/clergy couple attending to individuals and congregants who seek help and guidance for difficult and traumatic experiences, and within certain cultural contexts, the demand for such support is even greater. It has been reported that the Church is the first place that many individuals turn to in times of difficulties or need, and this can be before accessing the support of other agencies (Bledsoe et al., 2013; Kinman et al., 2011; Weaver, 2005). The clergy couple can often find themselves taking on multiple roles such as caregiver, social worker, adviser, counsellor and teacher (Andor, 2013).

According to Adams et al. (2017) and Kinman et al. (2011), the husband and wife clergy team might be considered as 'first responders' regarding offering emergency support. This is especially true in Black Pentecostal Churches, and this includes the tradition of the NTCG. In considering the context of this study, it would be appropriate to take into account the matriarchal position of the pastor's wife, her title of 'first lady' and also, in some cases, the 'mother of the Church'. She is, therefore, the first person called on in the time of need. Also, as an ethnic group and a minority within a white society, the issue of trust in a white Eurocentric mental health system may be a matter of concern to some individuals within the community and congregation. Therefore, wives within this study may be expected to be available to provide emotional support in ways that their white counterparts within other Church traditions may not.

The findings revealed that by virtue of their position and the accompaniment of titles and expectations, wives in this study experienced exposure to the pain of others vicariously through marriage, and directly in a way that spouses in other caring professions and perhaps even some wives within other Church traditions might not experience it. Consequently, involvement in their husband's vocation means that PWs risk being exposed to the same demands and experiences as their husbands, albeit vicariously as alluded to by Hendron et al. (2014). This experience is akin to those within helping professions and causes

us to consider the resulting impact upon PWs, as seen in this study in **superordinate theme 4.3** and its associated subordinate themes.

In a counselling setting that offers emotional support, creating defined boundaries is necessary to facilitate safe and ethical working practices. However, within the Church setting, where, according to Litchfield (2006), serving others may present in many guises, and at various times, no such definition exists. Due to a lack of demarcation, blurred boundaries are observed. Lee (1999) states, “The pastorate has both its benefits as well as its liabilities” (p. 477). Referred to as the ‘walking wounded’ by Bouma (1980), the expectations placed on clergy wives who essentially do not undertake any formal training for their role, expose them to the risk of being impacted by a life of serving others within the context of the Church through stress, burnout and secondary trauma. Bouma’s (1980) referral to clergy wives as the walking wounded raises the question, what element of serving others in the role of the clergy wife is most wounding? The answer may be different within different Church traditions and wives of different ethnic backgrounds. Interestingly, a study by Hendron et al. (2014) proposes an added phenomenon to secondary trauma that they name “tertiary traumatisation”.¹² The writers introduce this as a possible experience of some clergy wives, and their findings endorse a further study in order to gain a deeper understanding of those at risk of being alongside individuals who through their profession are exposed to secondary trauma.

Taking into consideration the implicit nature of the pastor’s wife’s position within this tradition, and her exposure to the same congregational needs as her clergy husband, it is necessary for the counsellor and supervisor to explore the multiple and complex emotional demands that are made on such clients when serving others.

5.3.3 The Listener

While supporting others, the PWs in this study were expected to be available as listeners (**section 4.1.14**), whether in the capacity of a counsellor or as someone to whom

¹² Tertiary trauma is identified as the exposure to secondary trauma by wives who support their clergy husbands.

congregants could turn and offload their problems. Some PWs stated that certain congregants would not speak with anyone other than themselves, which highlights the importance and responsibility placed upon the wives of pastors within some Church traditions, and particularly in the black-led Churches. This is worthy of further exploration.

There is a multiplicity to the listening role which extends to hearing many difficult stories, from multiple sources including individuals, the Church, the organisation and the wider community. While maintaining confidentiality, wives who participated in this study described a host of personal problems that members within their congregation had shared with them during the time of their husband's tenure in various locations. They included situations that varied in degrees of need and included a wide spectrum from what might be considered general support, to life-threatening situations encountered by both the congregant and the pastoral couple, and resulted in the emotional demands reported in **superordinate theme 4.3** and its associated subordinate themes. PWs supported individuals in what might be deemed critical and long-term care problems. While there may be some similarity in experiences to other caring and helping professionals, for example, the police, probation officers, or the social worker or counsellor, the data revealed that the PW did not have any place or anyone with whom to debrief after any major incidences or difficult encounters; there was no trauma suite or debriefing centre.

In seeking to discover any literature with which to compare the PWs' experiences as listeners, it was interesting to note the following statement by Smith (2014) who, reflecting on the experiences of clergy wrote, "Clergy have the unique opportunity and privilege to provide pastoral opportunities for people to come and talk. People need to be listened to for all sorts of reasons to unburden themselves to let off steam or to share secrets that are weighing them down" (p. 54). Smith's statement represents the role of clergy within many Churches and particularly when the Church also meets multiple needs alongside offering spiritual guidance.

Black Pentecostal Churches historically offer a sense of belonging and identity for many individuals. Such traditions can also be a place of refuge for some of society's most damaged individuals; particularly those who may feel discriminated against by mental health services. Adams et al. (2017) suggest that, within the USA, a quarter of the US population report

seeking the help of clergy for emotional support (p. 149). It is not known from the Adams et al. (2017) study what percentage of spouses take an active role as listeners alongside their clergy spouses. Taking into consideration Smith's (2014) and Adams et al.'s (2017) position, and in terms of the roles of clergy offering emotional support, it would appear from the accounts of the PWs in regards to being listeners, that they undertake roles that are also a part of their husbands' roles. What might this mean for pastors' wives who are not formally given such a role but are the first port of call for many who seek help or support?

Alongside offering one-to-one support for congregants and individuals from the wider community, PWs also often took on the role of the group facilitator, by way of overseeing women's groups within the Church.¹³ This indicates a further extension to the listening role as wives find themselves being alongside individuals and groups in various capacities, often in what may be considered matriarchal roles. PWs were expected to offer whatever support was deemed necessary. In some group settings, they were akin to a diplomat, as they navigated the various personalities and needs that they encountered within such group settings (PW8, 4.1.16).

Andor (2013), speaking from a Ghanaian background within the Seventh-day Adventist tradition, which shares some similarity with that of the participants in this study, stated: "In the Church, the pastor's wife is seen as the head of all the women; she serves as their counsellor, their role model and their leader" (p. 31). Reviewing the available literature, the role of clergy wives has not explicitly included offering counselling-type support to others. Although Meyrick (1998) refers to wives "lending a sympathetic ear" (p. 9), this is very different from the solution-based support to which the participants in this study referred.

When looking with a wider lens and incorporating studies of the experiences of clergy and spouses, Gleason (1977), in his findings, noted that both clergy and their spouse state the

¹³ Historically pastors' wives have held the position of women's president, which includes organising and facilitating meetings for young girls, young women and women within the Church, and overseeing the organisation of local meetings and retreats. For those wives whose husbands hold the title of Bishop and oversee a number of Churches, their remit includes supporting their husband at a local Church and overseeing a group of women's presidents in local Churches on the district and organising conferences and retreats at district level. In more recent years there has not been the same pressure for wives to take on the role of women's president; it has been accepted that not all PWs feel called to this role. However, pastors' wives do need to opt out rather than opt in, and pastors' wives who opt out usually find that they need to give a valid reason. To date it has not been noted that any wife of a Bishop has declined from taking on the role of district women's president.

“pathology of congregants” as being a stressor element within their role, thus suggesting that there is at least an awareness of the emotional difficulties experienced by some congregants. A study by O’Kane and Millar (2001) examining the counselling-type work undertaken by Roman Catholic priests, highlighted that although the Church community expected priests to offer such support, there was a lack of counselling training, support and supervision for priests within this tradition. Considering Andor’s (2013) statement relating to the pastor’s wife considered as a counsellor, and the findings of O’Kane and Millar (2001) in terms of the lack of preparation and support for priests undertaking counselling-type work, what is the experience of the pastor’s wife from whom much is expected?

The data suggest that emotional demands were made on PWs who in their implicit roles, became members of the caring profession. They had a sense of responsibility *for* congregants rather than *to* them, and experienced elements observed by practitioners and those in helping professions who lack adequate supervision. The results of this study showed that for many participants, the internal self was heavily invested. This is evident from the responses in subordinate themes: **section 4.3.1, 4.3.2, 4.3.3, 4.3.5, 4.3.8 and 4.3.14.**

Working with multiple needs that led to a feeling of being out of one’s depth due to the issues that were presented, and the conflicting role demands, led to difficult internal experiences for several PWs in this study. Within Church congregations that are varied in size and which are diverse in membership, the process of morphing into a different helping professional as the need arose was evident. Supporting others in their time of need as a listener, counsellor or confidante was considered by some PWs to be humbling and a privilege. However, it can - and did - nonetheless take its toll. Wives within this study alluded to difficult situations that they had encountered in seeking to help others within their congregation and community. Many had also encountered difficulties while supporting their husbands in helping others in the role as a listener.

What is the internal experience of role ambiguity and lack of a management system, combined with the exposure to human suffering? Being alongside others in their pain and suffering, while not new, was traumatising for many, and wives found themselves wanting to make things better for those who came to them for help. For several, the feeling of being

out of one's depth appeared to have a knock-on effect on the PWs' confidence (section 4.3.2).

5.4 Resistance and resentment

There have been occasions where I have struggled with that whole ethos [the role] because I think sometimes people feel pushed into an area that they didn't really feel called to, or don't feel they necessarily have the skills or the ability to do. (PW10)

The myriad of expectations and intense pressure placed upon wives of pastors, to undertake an active role alongside their clergy husbands finds them experiencing a dichotomy and internal conflict. PWs were happy to serve others in accordance with their Christian faith and duty. However, the enormity of the undefined role and congregational, organisational and traditional expectations placed unreasonable and unmanageable pressures on PWs, which were met with resistance and feelings of resentment. The positioning of wives next to their clergy husbands led to wives experiencing themselves being pushed and pulled into various roles. A tug of war scenario was presented by PW13 (4.1.2), which described the experience of working through the feelings of resistance in her role and resentment towards the pressures and expectations placed upon her. While having a strong Christian faith and maintaining a positive mind-set in terms of serving God within their Church tradition, wives may feel duty bound within the tradition to be observed as being an active pastor's wife, as seen in 4.1.4 (PW2). Feelings of resentment are internalised as there is a requirement for pastors' wives to look the part, remain present and be perfect. It is interesting to note that the PWs in this study did not directly speak of feelings of resentment; the use of such words to describe their feelings might have felt un-Christian and would conflict with their faith and sense of duty. However, many PWs spoke of feeling considerable external pressure that was met by painful internal conflict suggesting the evidence of some resistance in undertaking the demands placed on her. The pastor's wife may resign herself to the unchangeable tradition within which she is located and find herself doing what is expected as a way of surviving in the role.

5.5 Exposure to prolonged emotional distress

Wives appeared to manage and navigate the practical elements of their roles, which at times were challenging on many levels, but it was the internal experiences and personal dilemmas that they encountered when exposed to the needs of others that proved problematic, creating emotional demands. Within the caring profession, it is acknowledged that caring for others can come at a cost (Figley, 2015) and is something that Darling et al.

(2004) reiterate when reflecting on clergy and the clergy family. Sadly, many PWs in this study did not appear to be aware of the risk of being alongside others until it was too late, and this leads us to consider the third element associated with creating emotional demands: exposure to experiencing a high level of emotional distress over a prolonged period.

In undertaking this study and during the interview process, it became evident that certain roles undertaken by PWs led to many wives experiencing long-term exposure to emotional pain. PWs experienced both their own pain and that of others, and therefore experienced continuing emotional demands associated with managing such pain. PW12 stated, “You are asked to counsel; you are asked to encourage, you are asked to enlighten.” So, what are the implications for such wives who, alongside other roles, are asked to provide emotional support to others in a similar way to individuals who are trained, qualified and employed within caring professions?

Working with multiple needs, usually consecutively and simultaneously, led to the PWs finding themselves changing shape and size, and embodying different projected expectations and needs to please or help members of their congregations, their husband and their families (**section 4.3**). Such morphing and melding support the position of Kinman et al. (2011) who suggest that there is a necessity for individuals involved in people work to adopt certain behaviours to manage interactions. I would take this further and suggest that clergy wives adopt behaviours that simultaneously meet the needs of an organisation, an ethnic group, and a group of people and individuals within a spiritual context.

5.5.1 Effects of exposure to human suffering

A lack of job description left wives susceptible to being over-burdened by taking on more than they were capable of processing when dealing with the needs of others, alongside undertaking other duties. Emotional demands are triangulated and emerge from relationships with others. They are formed from, and the result of, the merging of practical, social and emotional elements of the role.

It is known and accepted within the counselling arena that working with individuals who have experienced trauma potentially places the professional at risk of burnout, compassion

fatigue and secondary trauma (Figley, 2015; Skovholt & Trotter-Mathison, 2011). PWs described emotional demands that were similar to those made on individuals working within other caring professions. However, few appeared to have an understanding of the long-term effect of working with people over extended periods with no safety measures which were taxing at best and possibly permanently damaging at worst (**superordinate theme 4.3**). The lack of awareness is cause for concern in terms of self-care.

A UK based study conducted by Kinman et al. (2011), exploring the cost of caring, found that the emotional demands experienced by clergy were linked to undertaking the pastoral care of parishioners. Clergy found themselves presented with a myriad of emotional problems for which they felt under-prepared to offer adequate support. The expectations of the parishioners and personal lack of worth that emerged in the clergy led to dissonance, as clergy attempted to manage themselves, their emotions and the needs of others (p. 677). According to Kinman et al. (2011), clergy experienced physical manifestations such as depression and anxiety, and findings of the study correlates findings and themes in my study, such as subordinate themes in **superordinate theme 4.3**, particularly **4.3.1, 4.3.2, 4.3.5, 4.3.6, 4.3.8, 4.3.13, 4.3.14 and 4.3.17 – 4.3.21**. Unfortunately, no such literature appears to be available for clergy wives with which to compare these findings.

The findings from this study indicate that wives of pastors are also paying a cost for caring and reveal that the effects of emotional demands had a negative impact on some participants' physical, spiritual and mental health, **e.g. 4.3.17, 4.3.19, 4.3.20 and 4.3.22**. While not employed within the capacity of a pastoral carer, the experiences shared by wives in this area resonated with some findings exploring the burnout experiences of the clergy (e.g. Adams et al., 2017). Supporting others as a caring professional, and the impact of exposure to the emotional pain of others, has been evidenced in several articles written for the clergy person (e.g. Hendron et al., 2014; Holaday et al., 2001; Kinman et al., 2011). While there is a helpful amount of specific literature for the clergyman, little is available for the clergy wife who might seek to develop her role as the supporter of a caring professional, and who herself will (in some cases) step into such roles. The emotional demands that are experienced will be unique to wives of clergymen, as they are not the leader or co-pastor.

Hendron et al. (2014) state, "Involvement with individuals and communities who have experienced trauma is a key part of the pastoral ministry" (p. 8). The complex contexts within which wives undertake the couple ministry within the Church, albeit unofficially, exposes the wife to the same stresses as her husband and also the secondary trauma that her husband may be experiencing (Darling et al., 2004; Hendron et al., 2014). While PWs in this study shared their experiences of the stresses and emotional demands in their positions alongside their husbands, apart from linking the findings to the experiences of the clergy, there is little literature available upon which to draw a comparison to the experiences of other wives, when offering pastoral care to parishioners.

What is clear from the available literature is that the multiple roles and expectancies can be demanding and make emotional demands. If as proposed by Andor (2013), Drumm et al. (2017) and Oswald et al. (1980), the clergy wife is indispensable and expected to keep confidences, be available to all alongside her husband and bear the weight of human suffering, alongside being visible and invisible, what impact might this have on such women? It might also be asked, do congregational expectations within different cultures offer a different experience for wives of pastors, or are the experiences and the possible impact of those experiences universal?

The demands linked to working with the emotional needs of others over a long period with no appropriate management system or support, or regular rest periods, have for some PWs in this study proved catastrophic (**see superordinate theme 4.3**). As mentioned earlier, it is widely recognised that caring professionals who are exposed to prolonged trauma of others, can themselves be affected by vicarious trauma (Figley, 2015). When speaking of the emotional demands made on them, the majority of participants in this study included the impact on their own mental and physical health that had arisen, firstly from navigating the multiple roles and expectations of others, and secondly, from being alongside others, offering support when PWs were unsupported.

5.5.2 Confidentiality

When they tell you about their traumas, obviously it's very confidential, but it's painful. (PW4)

When considering both the available literature and the comments within the interviews, it is noticeable that although not being the pastor, nor subscribing to any professional body, wives within this study nonetheless considered confidentiality to be an important aspect to which they adhered, as seen by the above statement. It appears to be taken as an implicit rule rather than a contracted agreement and makes the issue of debriefing, and who and where to debrief, an important area requiring attention.

Confidentiality, when undertaking counselling-type work or in the role as a listener, has not been explored within any literature about clergy wives. In discussing confidentiality within the role of clergy, Litchfield (2006) states, "Being told other people's secrets can place heavy burdens on the ordained person" (p. 24). Litchfield's (2006) words are true of the experience of the trained clergy, and it is imperative to explore the experience of the clergy wife who finds herself in the position of the confidential listener. Unfortunately, it has been difficult to source any literature specifically about clergy spouses or family adhering to any confidentiality agreements. This area is worth exploring further in terms of the responsibility held by non-professionals and would benefit from including the experiences of clergy wives and staff taking initial telephone calls from parishioners in a crisis and requiring their pastor's support. Such a study would benefit from including an exploration of the impact of such a priest-like undertaking and the requirement for adequate support.

5.5.3 Creative mechanisms for managing emotional demands

I think one of the strongest lessons for me is I didn't know the term 'self-care' until maybe ... I would actually say the last year, I learned about that term through my studies. And what I've found is we don't take care of ourselves. We take care of other people. We respond to other people's needs, which is detrimental to ourselves, and you do that, and then you wonder why you're emotionally low. (PW11)

For some of the participants in this study, learning how to manage the emotional demands that had been made on them had arisen through very difficult processes in which physical or emotional illnesses had occurred. The data demonstrate that the PWs in this study were resourceful at managing the emotional demands and its effects. Many were creative and used transferable skills, often from secular work environments, to manage their everyday lives as seen in **subordinate themes 4.4.1 - 4.4.12**. Coping mechanisms appeared to be personalised and fitted with the character of the women, leading me to reconsider the question of whether personality types affected the impact of emotional demands. One participant said her mechanism for coping was akin to “walking with a broken leg” (**PW5, 4.3.19**). The participant appeared to have found a way of managing that was not ideal, but enabled her to continue to be present.

Writing about the experiences of stress from the clergy perspective, Coate (1989) states, “It may take exhaustion or illness to make them stop, and these particular ways of stopping allow us to say, ‘I had to stop caring, I was too tired and got ill’” (p. 92). Some professionals may argue that the selfless action of ignoring one’s personal needs and remaining present for the needs of others may be typical matriarchal behaviour. Themes **4.4.6** and **4.4.7** reflected using an internal process for managing the role. Incongruence rather cleverly became a way of surviving, thus reflecting the assertions of both Madsen et al. (2014) and Kinman et al. (2011), who suggest the need to make internal adjustments to sustain the human contact role in which one is positioned. Many of the reflections that participants shared in this study on the inner experiences of the emotional demands placed on them mirrored that of literature exploring clergy experiences (e.g. Hendron et al., 2014). However, pastors’ wives faced the dichotomy of being audible and being silent both at the same time, and they were not officially recognised as having the same rights to benefits as their husbands, and there was no pre-set support.

Ways of coping were creatively adapted in order to continue offering help to others and remaining present. These were varied and personal to each participant. This makes me think of several elements: first of all: 1. Whether the participant's personality type informed how the impact of emotional demands was managed; 2. How the absence of an emotional demand management template (emulative formula) affects the self-care practices of

pastors' wives; 3. Did the length of time in the position of the pastor's wife have some influence on the emotional demands experience?

There has been some enquiry as to whether the personality of the clergy wife (Andor, 2013) and clergy (Francis & Kay, 1995) had some bearing on experiences of their relevant roles and burnout. Coate (1989) suggests that it would be helpful for the clergyperson to have some awareness of what personal historical experience motivated their reason to serve others in the vocation of ministry. A similar reflection might also be useful for wives of pastors in helping them to identify their motivation for serving within multiple areas of service. The reflection would aim to develop a deeper level of self-awareness as a form of self-care.

Although there is a growing number of studies linked to stress, well-being and positive coping mechanisms used by clergy wives in managing the practical elements of their role (e.g. Baker & Scott, 1992; McMinn et al., 2008; Roberts et al., 2010), there is a noticeable absence with regard to the practice of self-care when offering pastoral support to others. The absence of such literature that is specific to managing emotional demand has meant that it has not been possible to make any comparison in terms of the practices used by clergy wives, and highlights an area for further studies. It has been interesting to note that many of the available studies are concerned with the practicalities of the role of clergy wives, the expectations of the congregants in terms of wives being alongside their husbands as a supportive element, and the stresses associated with such roles. Exploring the literature in a broader context of clergy stress and burnout, clergy wives were mentioned as a source of support for their clergy husbands in managing the emotional demands placed on them as vicars/pastors of the Church (Hendron et al., 2014). However, there was a noticeable absence of in-depth reporting on the impact upon wives in regards to managing their emotional demands alongside supporting others as a care professional.

Studies by Hendron et al. (2014) and Kinman et al. (2011) showed that the impact of working with trauma and high workload had increased stress levels and left clergy feeling "emotionally overwhelmed, overly involved, guilt, lingering sense of sadness, distancing, detached and avoidant" (Hendron et al., 2014, p. 4). The impact on their overall health and emotional health, in particular, had been associated with thoughts of leaving the ministry

(Kinman et al., 2011). While clergy may consider leaving the ministry, because of the impact upon them, this is not an option for most pastors' wives within the NTCG tradition, thus meaning that wives faced long-term exposure to human suffering. The equivalent of 'leaving' was perhaps that wives gave up certain roles, and wives pushed things down internally, thus remaining present externally as seen in **section 4.4.7 and 4.4.12**.

The tools used to manage the demands are varied, and although some might be deemed healthy from a counselling context, others such as in **section 4.4.6 and 4.4.7** may be unhealthy when used over a long period. However, without adequate support, participants would be unaware of the long-term implication of using such a tool for the management of the experiencing of emotional demands.

PWs reported using spiritual resources such as prayer, developing a deeper relationship with God, journaling and applying biblical principles as a way of coping, (**see superordinate theme 4.4**). While some participants adopted biblical principles as a way of managing the emotional demands made on them, none mentioned emulating Jesus in terms of the practice of self-care, such as having a planned quiet time and taking time away from their role(s), although two PWs mentioned attending a religious retreat hosted outside of the NTCG tradition. Writers (e.g. Adams et al., 2017) have discussed the spiritual elements that have permitted clergy to keep going amidst the most challenging times in their roles. This suggests that it is the intrapersonal relationship (McMinn et al., 2005) that has allowed for some equilibrium to be maintained. This coping resource, assert McMinn et al. (2005), is devoid of external relationships and was sourced from God and self. Considering the importance of the intrapersonal relationship and the findings of the study by Adams et al. (2017) that compare the stress experienced by clergy against that of other caring professions, does the spiritual context within which the wives are based form a buffer for the full impact of such demands (**e.g. 4.3.4**)? Might there be some value in repeating the study conducted by Adams et al. (2017) using clergy wives as the participants?

Reflecting on the above statement made by one PW in this study regarding the practice of self-care as a tool used for managing emotional demand, the findings showed that some PWs developed self-care techniques as ways of coping that were introduced to them through their interaction within personal counselling sessions that they had accessed. This

leads us to consider the importance of both the intrapersonal and the external relational element of coping with emotional demands. The counsellor or supervisor offering support to such women would be prudent to consider facilitating the developing of self-care strategies as one would within the counselling profession. Psychoeducational sessions would be useful in discussing the impact of trauma and the signs of burnout, compassion fatigue and secondary trauma.

Several participants stated that learning to manage the emotional demands made on them had happened after having had a personal emotional or physical crisis. Individuals who are not employed as a caring professional but are situated within organisations in which they themselves interact with service users, may not consider themselves to be at risk of the impact of working within such settings. However, this study has shown that there has been wide-ranging impact on some PWs who are implicitly caring professionals. In contrast to other voluntary positions, where one would choose where one is best suited, the wives of pastors do not have the opportunity to choose where they might be best qualified to assist and often finds that they are filling gaps as necessary, as shown in **superordinate theme 4.1** and its associated subordinate themes. Being able to choose the role that one adopts, in collaboration with clergy husbands within the Church, and having a clear understanding of what is expected, including the guidelines and who you are accountable to, may enable wives to feel safe, contained and able to develop the role to suit themselves.

5.6 Current and future support

I think right now you've got a lot of pastors' wives who are suffering in silence and I don't know what effect that is having on the Church, but it must be having an effect because if there is pain inside of a person that's what is going to come out. (PW6)

Clearly, from the above statement and the findings of this study, it is evident that the lack of a structured support system is having a detrimental effect upon some PWs. The lack of support can be questioned in terms of whether there is an organisational responsibility for the duty of care to the wives of clergy husbands, and whether this pastoral care is offered to

all wives regardless of their involvement/non-involvement in their husband's ministry. In an article discussing the value of reflective practice groups, Gubi and Korris (2015), mention research that was commissioned by St Luke's healthcare, in which clergy based within the Church of England identified what support they would access, if it were available. However, although it is identified by Hudson (2015) that spouses of clergy (including those within the C of E), are impacted by the vocation of their clergy husband/wife, it is not known whether the St Luke's healthcare study was extended to clergy spouses and whether they identified what support they required as the spouse of a clergyperson. What is evident in my study is that although PWs were not employed alongside their clergy husbands, they were able to identify the pastoral support they believed would be both helpful and beneficial through the experience of their roles and the emotional demands placed on them.

The main element of collective communities is their inclusiveness of support. Reflecting on the collective context in which pastors' wives are located and the worldview held as described above, it could be assumed that wives in this tradition would experience support within their community and the NTCG tradition. However, the findings revealed that in their position as pastors' wives, the availability of structured, consistent and accessible support within the role was lacking for many participants (**superordinate theme 4.5**). When asked what current support systems were accessible within this tradition, the majority of participants replied that there were not any (**e.g. section 4.5.1**), although some wives felt that they were supported (**e.g. section 4.5.2**).

The mixture of responses reveal that there are differences in experiences of a similar phenomenon: the moment-to-moment experience of emotional demands and what is needed by each individual wife is changeable, and while experiences may be similar, professionals offering support cannot generalise in terms of the individual needs of the pastor's wife. While being part of a congregation and wider community, the nature of the role and position held within the NTCG tradition meant that wives were unable to get the specific support that they might need at specific times. Wives in this study were careful to be mindful of where they accepted help, with the majority of support coming via family and some friends who were external to the organisation (**e.g. section 4.5.2**).

These findings link closely with those of the study by Murphy-Geiss (2009), in which wives of clergymen were cautious about accessing support from members of the congregation for fear of showing favouritism or placing themselves or their husbands in a compromised position. Interestingly, living the 'goldfish bowl' existence also meant that PWs in this study noticed that they were offered unsolicited support from a group of people in their congregation from whom they also experienced a great number and weight of expectations - the senior members (**section 4.5.3**). This support came via verbal encouragement and small gifts that meant that PWs felt that they were seen and appreciated.

In order to evaluate and compare the findings, in terms of the level of support that was currently available for pastors' wives, with that of clergy wives within other traditions, I sought a Church tradition that might have some affiliation with NTCG regarding its expectancies for clergy wives to take an active part in their husband's pastoral role. The aim was to discover if there was an established support programme for pastors' wives that might be adopted within the NTCG tradition. Drumm et al. (2017), from the Seventh-day Adventist tradition, sought to ascertain how the role impacted wives of pastors. The findings alluded to seven elements that defined the role, one of them being 'supporting the pastor'; these correlate with **subordinate theme 4.1.1** of this study. However, there was no mention of any support structure except that offered by the pastor's wife to her husband. There was no clear indication in the study by Drumm et al. (2017) that wives of pastors in the Adventist tradition are expected to be involved in the pastoral care of their congregants or those within the wider community. Lee (2007), writing from the same tradition, conducted a quantitative study and discussed the findings of a study that sought to ascertain levels of stress and support that were experienced by Seventh-day Adventist clergy and their spouses. Wives in the tradition were expected to be active alongside their husband. The measures showed that there was little difference in levels of stress experienced by pastors or their wives. However, while pastors experienced a greater level of job demands, they had a greater level of support. Wives in the study experienced inconsistent expectations, and role ambiguity akin to their husband, and experienced a notable lack of support. The research did not specify the roles that were undertaken by wives, and therefore it was impossible to ascertain if the stresses were linked to any pastoral care role that wives might have assumed. In light of the findings of both studies, it would appear that accessing

structured support is difficult within certain Church traditions that expect much from the clergy wife.

In continuing to seek a study that I might compare with the findings of this study, I identified research that was commissioned by the Church leadership of the United Methodist Church (UMC). Murphy-Geiss (2009) completed a survey on behalf of the Church leadership that sought to give a voice to the clergy spouses based within the UMC (USA) to offer better support. Formulating a report based upon what the spouses had shared, Murphy-Geiss presented a nine-point directive (pp. 20-21). Many elements sought to eliminate problems associated with the practical components of the role and position that the spouses held, such as relocations, remuneration so that spouses and their children were not on the poverty line, care of parsonages, better work schedules to include days off. Additionally, other recommendations were directly beneficial to the spouse in terms of pressures and roles. These included introductory meetings with the Church and clergy couple to discuss role expectations, whether the clergy spouse would be attending the Church over which the clergyperson presides, setting boundaries and conflict resolution training for their clergy person and team.

Interestingly Murphy-Geiss's (2009) study sought to do something that is undertaken within the counselling and supervisory setting: asking the client/supervisee what they might want or need. The result of the study enabled her to present factual findings to her commissioners. To what degree the findings were integrated into pastoral care practices within the UMC tradition is not known. Considering the clergy wife to be the expert on what would best suit their needs, akin to Murphy-Geiss's (2009) study, this study asked the participants what further support they might want in terms of enhancing better pastoral care, to support them in managing the emotional demands made on them. The responses from PWs in this study revealed that having the autonomy to identify and take ownership of what support might be required as a clergy spouse appears to be an important factor in validating personal experiences and giving a sense of power. The accounts of the PWs in this study, who felt at times invalidated and invisible, reiterated the importance of asking the individual what they might need. Four support systems (**see subordinate themes 4.5.4, 4.5.5, 4.5.6, 4.5.7**), were suggested by the participants that reflected the key themes that the PWs had shared during their interviews.

The four areas of support identified are relational rather than solitary and draw on both professional and collegial support, and demonstrate the collective stance and the value of gleaning from those within the group with more experiences. It also acknowledges the need for others in order to grow and develop. Emotional demands arose primarily from expectations and demands that were formed in a relationship with another and the impact on the relationship with self and others. Therefore, it could be assumed that the solution would need to be relational, as posited by Lee (2007).

When asked what PWs would like in terms of support, they mentioned some of the very systems that are available to counsellors, trainees and individuals employed within caring professions:

- Access to a counselling service.
- Supervision.
- Mentoring or a buddy system (collegial support).
- Support from a wife whose husband had retired from pastoral work.

The areas of support that were identified linked closely with the elements creating the emotional demands that were made on PWs in this study and are represented in the table below.

Elements of emotional demand	Superordinate theme	Further support needed as identified by PWs
Role expectation and difficulties	4.1. The role 4.2. Preparation	Supervision Mentor/buddy
Exposure to personal suffering of others	4.3. Emotional demands 4.4. Managing emotional demands	Supervision Personal counsellors for PWs and to whom they could refer congregants
Exposure to prolonged emotional distress	4.3. Emotional demands 4.4 Managing emotional demands 4.5 Support	Supervision Personal counsellor Mentor/buddy Support of a retired PW

Table 3. Three elements that created emotional demands and the necessary support identified by pastors' wives.

Having a choice of support appears important, and links back to the personal needs and personality of the pastor's wife. Being able to access support was deemed crucial. Support ranged from an informal mentor to a more formal style of supervision support, and may be dependent on the emotional demand that is made upon the individual. Interestingly, no participant spoke specifically about accessing a spiritual director. Within the NTCG tradition, spiritual direction may be sought, and this is indeed an important cultural element that has some historical context. However, while there may be a person who might be sought for spiritual guidance to deepen one's relationship with God to enhance overall well-being, there is no particular person who is formally identified as a spiritual director (Gubi & Korris, 2015; Gubi, 2017a).

PWs did not speak of being part of a reflexive practice group (Gubi, 2016), and the question arises as to whether other models of support might be integrated from different Church traditions. The participants in this study sought to access the very thing that they offered to others, and it could be questioned, did PWs give to others what they needed as PWs? Although PWs were not 'emergency workers', wives were going into situations without the necessary equipment or places to debrief. The four areas of support (above) suggested by PWs in the study may be used to create a model of support for pastoral carers and clergy that can fit within the context of the NTCG tradition.

In terms of counselling, and the support that was required, the majority of PWs said that having access to a counsellor that they might refer congregants to, and having a counsellor that they could access for themselves was important. The response reflects that counsellors may be called upon to undertake dual roles: being a source of support for pastors' wives and possibly identifying colleagues to whom wives might refer congregants who are seeking specialised emotional support. Participants specified that it was imperative to have a Christian counsellor and someone who understood the context in which they worked, although it was interesting that no PW spoke about the importance of having a shared ethnic background.

It would appear that to be culturally aware in terms of diversity (faith and ethnicity), was not enough for the PWs in this study. Having an awareness of issues that wives might experience was not sufficient; it was necessary for the counsellors to be Christians themselves. Having a Christian counsellor substantiates the study by Bledsoe et al. (2013), who suggested that some Church leaders within the black community held a level of scepticism towards those within psychotherapy methodologies. Paul and Charura (2015) state, “therapists must be careful to understand that the cultural and social context of the client impacts on their experience and ways of relating” (p. 6). This raises the question, is it important to be culturally aware, or culturally specific, and what does this mean for the counselling profession and individual counsellors and supervisors?

Identifying further support via mentoring or through the wisdom of the wife of a retired pastor (**section 4.5.6 - 4.5.7**), causes me to reflect on the collective worldview and cultural context within which the PWs in this tradition reside. The suggestion of support being accessed through peers and women who have undertaken similar roles, and who can offer support, seems to reflect the Christian ethos of seeking support from others when needed, and also reflects the cultural tradition of seeking support from within one's own group. PWs believed that there was a wealth of valuable experiences within the group of women who identified as pastors' wives that could be shared, including those who were retired. For supervisors who seek to work with this group, it invites an exploration of what clergy wives who value internal support might need in order to create a sustainable and valuable support system through peers, and what that might mean for the role of the supervisor in offering ongoing support as an outsider and possibly a group facilitator.

5.7 Conceptual reflection

The findings of this study are significant in informing professionals seeking to work with pastors' wives and enabling them to offer good, culturally specific support. Professionals must be mindful of the Church tradition within which the pastor's wife is located and the collective worldview that informs her interaction with others. It is also important to have an awareness of how the role may conflict with personal autonomy, identity and loss of self (**4.4.6**). Within the NTCG tradition that seeks to promote Christ-like practices, pastors' wives

are not encouraged to discuss or share uncomfortable feelings such as resentment, or depressive thoughts (4.3.20). Therefore, sensitivity and a respectful attitude are required when dealing with issues of faith, duty and conflicting feelings such as resentment and resistance to the role. It is also helpful for professionals to hold in mind that pastors' wives are not ordinarily from a cultural background where issues of feelings are openly discussed, and it is pertinent for the professional to hold this in awareness and not assume that their client/supervisee is avoidant.

5.8 Summary

During this chapter, I have discussed the emotional demands made on pastors' wives within the NTCG tradition as presented within the findings of this study. This has included influential factors that impact the emotional demands experienced by wives. I have included current support systems and further support that would be helpful as identified by the participants. Although sparse, relevant literature has been included within this discussion and gaps have been identified. The following chapter will include my conclusion and implications.

Chapter Six

Conclusion

6.1 Limitations

This was a small study undertaken within one Church tradition, and the participants were a small percentage of the total number of pastors' wives within that Church tradition. The findings do not necessarily reflect the cumulative experiences of all clergy wives within the NTCG tradition or other traditions. The researcher and participants also had a shared identity in terms of ethnicity and as a pastor's wife, and it cannot be known to what extent my position as an insider researcher impacted what was shared by the participants and also what might have been assumed during the interview process. For instance, issues of race and racism and how this might make emotional demands upon wives of pastors were not explored; neither was the impact that emotional demands made upon marriages.

Giving consideration to repeatability and transparency, I own my individual and shared identity with the participant group, accepting that this may to some extent influence how the research question was interpreted by the participants, what was shared, and the lens that is used to interpret the data that has been gathered (Denzin & Lincoln, 2013; West, 2009). Each researcher brings themselves and their way of being as part of the research canvas. While I believe this research to be transparent and repeatable, if it were to be conducted again with a different researcher, it would be interesting to see how the findings might differ. However, that does not invalidate this research.

6.2 Furthering the research

The research raised many questions and highlighted areas that would benefit from further studies. The research could be furthered by conducting a focus group or an online qualitative survey study within the NTCG tradition to recruit pastors' wives from the NTCG tradition who may not have felt comfortable being identified as a participant. The use of language, imagery and metaphors to describe an experience was quite powerful and gave me a good understanding of the internal experiencing for the interviewee. Therefore, the

study may benefit from the use of a different methodology, such as discourse analysis through which to view the data. In order to identify any similarities and variances of the emotional demands made on clergy wives, a cross-denominational study of clergy wives within the UK would be of value. Reflecting on the theme that clergy wives spoke of within this study regarding their role as a listener and the exposure to the pain of others, a specific study exploring the counselling roles undertaken by clergy wives may add value to an area where the demand for counselling has increased within the UK.

6.3 Originality

This study sought to explore the emotional demands made on clergy wives within the NTCG UK tradition and is original in that:

- The study of the emotional demands made on clergy wives within the NTCG tradition in the UK has not been undertaken before.
- The IPA method used to undertake this study has not been used in this context before.
- The study seeks to bring the experiences of clergy wives situated within a Pentecostal background into a counselling setting, which up until now have not been represented in a UK empirical research counselling arena.
- The study presents the experiences of a group of women who are not identified as positioned within the caring professions.

The study sought to add the voices of a minority group that may often be overlooked within the counselling arena - people of faith who are clergy wives. Unintentionally, it has also brought to the fore an alternative group of people who undertake roles that are similar to helping professionals. The recognition and acceptance of spirituality and the importance of faith for clients, supervisees and trainees have been part of an ongoing dialogue within the counselling arena and an area highlighted by authors such as Gubi (2012) and West (2012). The importance of a shared identity in terms of faith as a means of support has been highlighted by PWs within this study and invites further exploration.

It was interesting to note that I struggled to discover this depth of sharing of the experience in regards to the emotional demands made on them from clergy wives, within other empirical studies. Neither have I found any studies specifically related to the emotional demands made on wives of pastors in Pentecostal settings. This confirms the originality of this study. I had not considered that wives within this setting might be included in the caring professions, although what they shared reflected some emotional demands made on trained and qualified individuals employed within the caring professions.

6.4 Implications

In asking the 'so what' question in terms of the purpose and value of this research (Denscombe, 2010; Mason, 2002), I believe that the findings and indicated areas of support have implications for the practice of counselling, supervision and the provision of pastoral care within Church settings. The latter setting was not a consideration at the commencement of this research. The findings of this study also have implications for and can add value to, both secular counselling and supervision training courses, theological training courses and pastoral supervision.

The research indicated that clergy wives would find the following kind of support useful:

- Having access to a counselling service.
- Having a designated supervisor or access to regular supervision.
- Access to a mentor or a buddy from within the NTCG tradition.
- Accessing support from a clergy wife whose husband had retired from pastoral work.

Access to a counselling and supervisory service were important areas of support that clergy wives believed were essential for managing the emotional demands made upon them. Both of the aforementioned areas involve accessing the support of individuals who may not have a faith background, or an understanding of the importance of religion or spirituality within the lives of prospective clients/supervisees or trainees. Further to this, individuals offering support may not have an awareness of the emotional demands made on clergy wives. For teachers and trainers facilitating counselling and supervision training courses, the findings

highlight a necessity for greater diversity awareness in terms of faith, spirituality and the cultural contexts and backgrounds of trainees.

The research shows that counsellors and individuals offering supervision, including pastoral supervision, need to be aware of the following issues when working with clergy wives:

- The cultural context and collective worldview within which clergy wives are situated.
- Traditions and beliefs that inform the roles that are undertaken by clergy wives that lead to emotional demands.
- The multiple roles undertaken by clergy wives for which supervision may be sought.
- Clergy wives are not trained professionals but work within the helping profession alongside their clergy husbands.
- The intersections that clergy wives straddle.
- The use of power as a white counsellor/supervisor working with a black clergy wife.

The wives in this study appeared to maintain several positions simultaneously, and at times their sense of self became enmeshed and melded in the role. Pastors' wives straddled several intersections; identity, gender-related roles, ethnicity and the cultural context. Considering the intersectionality within which pastors' wives are positioned is crucial for professionals offering support to clergy wives, particularly in terms of identity and autonomy. Pastors' wives in this study spoke of what they required from professionals from whom they sought support in terms of cultural awareness and shared Christian faith. This has implications for the counselling profession as it suggests that pastors' wives believe there may be a preconceived assumption, judgement or non-acceptance on the part of non-Christian counsellors or supervisors.

Alongside being able to access counselling services, the findings of this study highlight a desire for pastoral supervision. It is not an area of support currently being offered within the NTCG tradition, and it is not known whether it is a concept adopted by other black-led Pentecostal traditions. This has implications for white pastoral supervisors who seek to work with clergy wives from a black collective community in terms of what might be required from wives of pastors. The use of group supervision or reflective practice groups (Gubi, 2017b) may require some discussion and collaboration in terms of identifying the aim and

needs of the group members from a cultural perspective and allaying any unspoken suspicions. Some consideration could be given in regards to whether pastoral supervision is generic in its application, or akin to the counselling setting, necessitates some cultural awareness of the background, language and faith context of the supervisee. The question may be asked: does the Eurocentric supervision/pastoral supervision meet the needs of individuals from non-white collectivist backgrounds?

The findings highlight to the counselling profession at large that there are groups of individuals within voluntary settings whose roles extend to undertaking supportive and caring roles similar to that of their professionally trained colleagues. Although they may not have been professionally trained or hold a recognised qualification, they are nonetheless exposed to the same kind of effects as counsellors and professionals situated in helping professions. This will necessitate giving some consideration to the language used with such clients/supervisees and the use or misuse of power within such relationships. For instance, counsellors/supervisors may consider themselves as experts or maintain a position of power over groups working within caring professions who may not have similar training, or hold similar qualifications, and who may use a different language to describe their work and experiences.

Within the context of the Church setting, this research has implications. The first-hand experiences from participants in this study reflect that undertaking an undefined role, being alongside others, and the toll of human suffering, caused some PWs to become emotionally and physically drained. The research indicated that the NTCG Church management board and national women's board need to be aware of the support that pastors' wives would find useful, particularly in terms of creating a mentoring or buddy system and identifying clergy wives of retired pastors who would offer support to current pastors' wives. There are also implications for the clergy husband, who is 'employed' by the Church and has a right to certain entitlements in terms of his self-care. The implicit position of pastors' wives within the NTCG tradition questions whether or not there is a duty of care to guarantee that entitlements are extended to wives of pastors.

With regards to self-care, this study and interview process, in particular, has shown that having some personal reflection time and space is important. In considering the

development of a model, it might be asked how the suggestions made by PWs to enhance better pastoral care might be implemented by the NTCG tradition in the UK and within other Pentecostal traditions, and what implication might the implementation have within this tradition, nationally and internationally.

In going back to the 'so what' question, this study has been important in that it has shown that clergy wives by virtue of marriage take an implicit role within their husband's profession and are exposed to expectations resulting in emotional demands akin to those experienced by individuals working within the caring professions. This has implications for the counselling practitioner, supervisor and individuals from the faith community in terms of educating and informing themselves in order to be able to offer good culturally specific support. Sensitivity and a respectful attitude are required when dealing with issues of faith, duty and issues concerning conflicting feelings such as resentment and resistance to the role. The creation of a manual based upon **table 3** would help to inform and equip counselling practitioners, trainers facilitating counselling and supervision courses, and leadership teams in faith communities. The table informs professionals of the elements that create emotional demands for pastors' wives and support that would be helpful for individuals and groups. Such a manual could be used cross-denominationally and within multicultural settings, and in places where individuals who are not trained and qualified within a conventional caring professional role are employed and undertake such roles.

Chapter Seven

Reflective statement

It is said that our research question is more often than not informed by our personal experiences and a curiosity to know something more about an experience (Van Manen, 1990). I confess that, as a researcher, this has been the motivation for asking this question. However, while it was initiated from an experience of supporting a couple through their journey of joy, apprehension, fear and grief, during the process of conducting the interviews I have become aware of other subconscious areas within me that held questions. I am aware that the giving of oneself to serve others is counter to today's social system, and also that the impact of my worldview, personal faith and love for others motivates my personal agendas and actions. Perhaps in undertaking this research, there has been a certain amount of self-gratification in that I have had some help in answering a question that is never asked within certain Church traditions. During this process, along with revisiting the research question, I have also asked the following questions: what am I doing and who is it for?

As a psychotherapist, a Christian, a woman of colour and wife of a former pastor, I am aware that I am a minority in many settings and while straddling all four intersections, I can feel alone and isolated. Each area holds suspicion of the other; the counselling arena questions the value of faith and spirituality, the faith and spirituality setting being suspicious of psychology and western 'interventions', the black community being suspicious of both organised religion and mental health organisations (Bledsoe et al., 2013).

Smith (2014) makes reference to the superhero character 'Mrs Incredible' and I am drawn to the superhero toy 'Stretch Armstrong'; both characters can be stretched and twisted and return to their original shape. As clergy and clergy spouses, I believe this is what takes place within our day-to-day roles. This study has permitted me the space to consider and reassess my own experiences of the emotional demands that were made on me as the wife of a pastor and some conflicts that were experienced; psychotherapist versus pastor's wife. I have been flooded by many vivid images as a result of being alongside participants. Some images have come as a result of what has been shared; the international rescue worker, walking on a broken leg, being in a lifeboat with an SOS sign emblazoned all over it. From a

personal context I have an image of a woman holding many women and an image of a beautiful prism that is neither one colour nor another but many colours, reflecting the reflection of the light that is shone upon it (**Image A**). These images reflect the women and their varying changeable roles, and the inner beauty of what it is that they seek to offer to others, while not perhaps paying much attention to their position or the impact of the light that is being reflected. I have an image of multiple mirrors that reflect off one another leaving the woman in the mirror wondering which image is her true reflection; the mirrors represent traditions, expectations, organisational demands and personal ambitions.

During the process, I became aware that everything is manageable until we start to ask questions and experiences are brought into the spotlight. This causes me to reflect on the experiences of the participants during the interview process and the requirement of ethical considerations. In my position as a researcher, I have witnessed many 'aha' moments for my participants and at times noted my elation and also my sadness. My sadness is for the lack of voice and individual recognition within communities that already experience being silenced within larger majority settings. For many, the research process appeared to be more than being a participant; it was about being heard and having a voice. As I write, I have an image of a woman holding a megaphone to her mouth that is covered with numerous words on the outside. The holograms, the women, entrapped in the mirrors, have become defined. The experiences and demands were real, and they were not translucent, not imagined. I feel that in this process, I have become defined, and permitted to stand in the intersections, bringing a voice into each arena.

I have been surprised by the use of metaphors and imagery in describing the experiences that felt as though they gave a depth of meaning, and in the multiplicity of the role I was drawn to **Image B**, a woman undertaking many roles; holding and carrying at the same time, with arms free to be extended to another. I have also enjoyed the use of individual language and intonations to give meaning to personal experiences. I have been moved by the tears and the silences and at times felt that I was journeying back with the participant in the experience that was being related. In terms of the research findings, I was surprised by the level to which PWs had assimilated the role of caring professional. Whilst I accepted that this was a part of the pastor's daily duties, I had not appreciated that for many wives, they were exposed to many of the stories that I hear within the counselling room. I have sought

as much as possible to sit still and listen to the stories knowing that in finding words to re-tell, some meaning may be lost in the interpretation of what I have heard. In using the IPA methodology with which to weave together the wonderfully coloured threads, I am hoping that I have been able to create a triangulated quilt in placing 'her' story alongside my interpretation along with that of the worldview. A little like placing the prism up against three light sources and using the optometrist's phoropter.¹⁴



Image A



Image B

¹⁴ The phoropter is used during eye examinations and is made up of numerous lenses. The optometrist changes the combinations and position of the lens asking the patient for feedback on the clarity of what they can see.

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Appendix 1



University of
Chester

Participant Information Sheet

What are the emotional demands made on the wives of clergy in the New Testament Church of God tradition in the UK?

Dear

Thank you for indicating that you are interested in taking part in this research. This Information Sheet will hopefully explain what is involved, but if you need further clarification, then please do not hesitate to contact me using the contact details below.

What is the purpose of the study?

This research is part of a Professional Doctorate in Counselling and Psychotherapy Studies / Psychological Trauma that I am undertaking at the University of Chester. I am interested in finding out about the meaning and understanding of self-care for individuals working within organisations supporting clients who have experienced childhood sexual abuse, and their personal experiences of how self-care is practiced and promoted. I would be interested in exploring your view on, and experience of, this.

What will happen to me if I take part?

To enable this, if you decide to take part, I will arrange a time to interview you face-to-face at your convenience. Your written consent will be obtained through the enclosed consent form. The interview will be digitally recorded and last no more than an hour.

The interview will be semi-structured and be focussed around the following questions:

- What is your role as the wife of the Church Pastor?
- How were you prepared for your role?
- What theological or traditional beliefs inform your role?
- What emotional demands have been made on you?
- How do you manage the emotional demands?
- How have you been affected by the emotional demands?
- How are you supported in your role?
- What further support would be helpful?

Once the interview is complete, the digital recording will be transcribed. Your transcript will be allocated a pseudonym or code to protect your anonymity, and any identifying features in the data will be deleted. The transcript will be emailed to you to check for accuracy and to give you an opportunity to amend or change any of the data. Your final written consent will be obtained, allowing me to begin the process of analysis of the data.

Your right to withdraw without prejudice

You have every right to withdraw from the research at any time, without prejudice, up until the point that the thesis has begun to be written up. I will let you know when that is. Once the writing-up has begun, it will be impossible to remove your data as it will be aggregated, making your data more difficult to identify.

What are the possible disadvantages and risks of taking part?

I cannot foresee any disadvantages or risks to taking part, except the cost of your time. If, for any reason, personal issues are stirred for you, I am an experienced therapist, so I will do my best to support you in the time we are together. I am also able to furnish you with a list of therapists in your locality whom you may be able to access.

What are the possible benefits of taking part?

The experience will give you time to reflect on your work, and to share your thoughts. This may contribute to something greater at research and policy level.

What if something goes wrong?

I will do everything within my ability to ensure your safety and confidentiality. However, if you are not happy with any aspect of the research process, please raise it with me. If you are still not happy, you may raise it with my Research Supervisor, Professor Peter Gubi at the University of Chester:
<http://www.chester.ac.uk/sps/staff/rev-pr-pm-gubi>

If you are still unhappy with things, you may then raise it with the Dean of Faculty, Professor David Balsamo: Email: d.balsamo@chester.ac.uk

Will my taking part in the study be kept confidential, and how will my data be stored?

The fact that you are taking part in the research, and everything that you share, will remain confidential. In the unlikely event that Child Protection issues are raised, I may have to alert Social Services or Police, but otherwise, what you share will form part of the data which will be anonymised by use of a pseudonym or code. The data will be stored securely in locked premises, and kept encrypted on a password protected computer. Only I, and my Research Supervisor, will have access to the data. The data will be destroyed (shredded or electronically deleted) after five years, in keeping with the data protection act.

What will happen to the results of the research study?

The completed research will be stored (bound and electronic) at the University of Chester. The research will be disseminated in future publications and at conferences.

Whom may I contact for further information?

I, the researcher, am: Deanne Gardner
My contact details are: 1522041@chester.ac.uk

Thank you for your interest in this research.

Appendix 2



University of
Chester

Consent Form

What are the emotional demands made on clergy wives in the New Testament Church of God tradition in the UK?

Name of Researcher: Deanne Gardner

Please initial box

- | | |
|--|--------------------------|
| 1. I have read and understood the participant information sheet and have had the chance to ask questions. | <input type="checkbox"/> |
| 2. I agree to the research conversation being audio recorded. | <input type="checkbox"/> |
| 3. I understand that my participation is voluntary and that I am free to withdraw at any time before the thesis has begun to be written-up, without giving any reason. | <input type="checkbox"/> |
| 4. I agree to take part in this study. | <input type="checkbox"/> |
| 5. I understand that the data will be written up as part of a thesis and I will not be identifiable in the thesis. | <input type="checkbox"/> |

Name of Participant

Date

Signature

Researcher

Date

Signature

Appendix 3



MA, DProf & PhD in Counselling students

Lone Worker Procedures for Research Students

Conducting interviews with participants in their own homes, in public places, or on the streets.

Once the researcher is ready to conduct the interviews, the following sensible procedures must be adopted:

The researcher's own health needs should be checked and appropriate proactive strategies adopted to ensure the well-being of researcher and participant(s) e.g. medical conditions that would place a researcher at risk should be noted, emergency arrangements appropriate to the needs of the researcher must be put in place if needed.

The participant's health needs should be checked in a similar fashion to that outlined above, with clear information given to participants as to the reason why such information is being collected and how it will be kept confidential under Data Protection legislation

The security of the lone researcher must be ensured. This would involve the following measures:

- The researcher informs their research supervisor (or a nominated person) of the name and address of the person to be visited and the times of the interview. They must leave with the supervisor (or a nominated person) a mobile phone number on which they can be contacted.
- The researcher will phone the research supervisor (or nominated person) within half an hour of the end of the proposed interview.
- If the researcher does not phone, the research supervisor (or nominated person) will ring the researcher to check everything is OK.
- If no contact can be made, then support is called for by the research supervisor (or nominated person) as appropriate (e.g. police).
- If the interviews are to be conducted abroad, then parallel procedures to those described above must be put in place. The key issue is the appointment of a contact person with clearly delineated responsibilities should a researcher fail to make contact according to an agreed schedule.

Appendix 4



3rd April 2017

An exploration of the emotional demands made on wives of clergy in the New Testament Church of God tradition in the UK.

Dear

Greetings to you and your family. I hope that all is well.

Please allow me to introduce myself. My name is Deanne Gardner, I am a psychotherapist and supervisor, my husband is Hubert Gardner, a minister in NTCG and until 2015, the pastor of the Rugby Church.

I am currently studying at the University of Chester on the Professional Doctorate programme in Counselling and Trauma Studies. As part of my Doctorate, I will be conducting a study into the above, and I am currently seeking interested participants who are open to sharing their experiences with me. The research seeks to gain an understanding of the emotional demands and experiences of clergy wives within the New Testament Church of God, with the aim of developing pastoral care.

This study has been approved by the University of Chester's ethics board.

Participants are required to be wives or widows, whose husbands have in the past, or currently, hold the position of the pastor of a Church within the NTCG in the UK.

I will be conducting face to face interviews, lasting 60 minutes. I will travel to a location that is convenient to you. There will be no cost to yourself, except for your time.

All information that you share will be confidential, and information will be anonymised for the purpose of this study.

If you would like further details or would like to express an interest, please contact me on the following;

Mobile; 07721 654629

Email; dagardner2003@yahoo.co.uk

Email; 1522041@chester.ac.uk

Blessings and warm regards

Deanne Gardner

Appendix 5

- 27 P: But you know people were very accepting, very helpful and so I decided before I came back that I would come and I would do my best.
- 28 I: Yes
- 29 P: I would come and what I decided to was as a *"unclear"* so many people moaning and complaining in the pastoral wife role and all that type of stuff
- 30 *"unclear"* and I decided I wasn't going to do that.
- 31 I: Okay
- 32 P: I would do what I can do. I mean if I couldn't do it I'd say I couldn't do it. I suppose it's all in your own hand how much you put it because it's like, things
- 33 are demanded of you but if you say to people "I can't do it", I think people are sometimes very good like that. They won't put it on you. And so I just do
- 34 things because I can do things and not because so much was expected of me. And over the years it was just mushroomed into everything and it's like
- 35 I'm an assistant and I'm not really. But people they call me 'Rev.' They do all sorts of stuff like that but it's just grown and I think it's because I actually
- 36 made up in my mind that I was going to do it and I was just going to do a good job of whatever I'm doing.
- 37 I: So the attitude that you came with had a big part to play.
- 38 P: It really did. It really did because, you yourself know that there are days that if your attitude is not right, you just pack it in. You understand?
- 39 I: Mm
- 40 P: And sometimes even with, even say with the counselling, because I did a bit of Christian counselling and stuff like that, so I really do take time out to see
- 41 people along and to help them through different ways and you help them financially, emotionally and all of that. And I think one of the hardest things
- 42 for me, and not just me because I've spoken to X and to other ministers and stuff, it's when after you've brought them to a certain place, they just move
- 43 on. And people will say to you, you say "Well why are you going?"
- 44 and they say "Oh I just feel like a change."
- 45 And that's one of the most disappointing things.
- 46 I: So you put a lot of energy in.
- 47 P: Yeah and that used to bother me quite a lot and I used to think "well maybe I shouldn't put so much effort or whatever." But what I find is, you can't be
- 48 less that who you are. You understand? Because if you do less you're not happy and for me if I'm not giving my best —. So I still end up, I say to X, that's
- 49 my husband, oh I'm not bothering with all that again, I'm just going to do this much and no more. And I'll end up he'll hear me ringing and say "who are
- 50 you talking to?"
- 51 And I'll say, "I'm just trying to sort this out for this person" or whatever because that's just who you are. And so it's a lot of being/knowing yourself and
- 52 knowing God for yourself and I just pray. I sort of always go straight to the point of I say, "God, I just feel bad about the way people just do this and [etc]"

- 53 and He's just given me the peace and you get the peace and so that one doesn't bother you so much. So when somebody comes, now when they come
54 to say they're going or even some of them don't even go you ring up and say "haven't seen you for a couple of weeks, what's happening?" It doesn't
55 really bother you so much. It's almost like God is saying, move on to the next one, move on to who's coming. So I've really got more over that and can
56 say we're in a good place, I'm in a good place with it. I like what I do, so yes.
- 57 I: Yes so when you've invested, whereas it might have affected you a while ago with people moving on, now you're able to say "no that's it, on to the
58 next".
- 59 P: And a key thing to that is I've learned, and I think I have learned because first it used to be almost like this is all church and when people leave it looks a
60 bit bad and you don't want to see the numbers going down and stuff. But God has shown me it's a Kingdom thing. And as long as people are working
61 somewhere in the Kingdom it's okay. Whatever you'd invested in them is never lost. You understand? And when you get those types of insight from God
62 it just makes you realise we're okay. They might have gone on to X or here or whatever, doesn't really matter because whatever you've done for God it's
63 already — He's recorded it, it's all there. He knows the work you've done and because He knows it, it's not going to be [that] anyone's going to say "oh
64 she's never done anything, look at her results." And so when you can look at it like that you know you're growing. You know that you're moving in the
65 right direction.
- 66 I: You make it sound as though it doesn't affect how you feel. It doesn't affect you emotionally?
- 67 P: Not as much anymore. I think initially it used to be because my thing was, I'd look up there on the balcony and I'd think "Oh I haven't seen so and so, I
68 haven't seen..." And it was almost like a personal thing and I realised that you can't carry everybody to start with. And these are some of the things that
69 you have to learn the hard way. Because it's not like one morning I get up and decide and realise "Oh I can't carry everybody" it's because you keep
70 feeling the disappointment over and over and you realise you can't keep doing the same thing you have to make a different turning. They say if you keep
71 doing what you've always done, you'll get the results that you always get. So you will still feel that pang and you now that emptiness or whatever. Now I
72 will not see people for a while and I will even say to X "Oh I'm not going to ring that person this week, I'll leave it for a while" or I will tell somebody else
73 to contact them because some people literally just wait upon you. Really, they think I'm the only one that can pick them up. If I don't ring then they
74 won't take a call if you see what I'm saying. If I don't visit, even if other people visit, it's not as important, you understand that's how some people are. I
75 realised I can't be living so many people's lives and be responsible for so many because it's draining. I found myself that I was taking things like that on.
- 76 I: You almost feel responsible for them.
- 77 P: Yeah responsible for them. And you can take it on too because that's why I said this is so important what you're doing because where do we get back
78 that input that we've put out because we're always investing in somebody else's life and this is from the little ones all the way up. I haven't got any
79 grandchildren and even some of the little ones, I help the single mothers and they're almost like my grandchildren. You feel so personally responsible for
80 them and you're thinking 'oh my gosh maybe that's why I haven't got any grandchildren yet' — I want my own — but you know you think that
81 sometimes. And it's just that investment and that input. And I said to someone the other day, it was my daughter, my younger daughter, she was helping

82 me do some stuff for this retreat we're doing. And we do this retreat every year at the end of June and we start advertising in January after Christmas,
83 maybe mid-Jan give them a couple of weeks. And I put the deposit down, the deposit should be in by the end of February. I mean, this week is the
84 beginning of June and I'm still collecting money.

85 I: [Laughs]

86 P: [sigh] and every year we say "[blah sound]" and I just had to say to her, because she said "Mum, I don't know how you do it."
87 And I said to her, God just dropped it in my spirit, "working with people is messy." Just like that.

88 I: Yes

89 P: And I said to her, we would like everything compartmentalised and everybody "Unclear" And even having you say this is the deadline and so like they
90 would do in the secular world if it's the deadline then you take nothing after that. But somebody comes and you know that person really benefits. You
91 know what's happening and you have to look into their lives and stuff. And I thought that's why we've extended and extended and extended. Even when
92 I've gone to the hotel because I've sent everything off to the hotel, somebody rang this morning and I said "okay, I'll see what I can do." Because if
93 you're dealing with people, it's not so much like when I'm at my work place and I'm dealing and I say "Okay HMO says if your claim is later than the 31st
94 of December 20-so-and-so, 4 years out of date, full stop it's out of date." No matter what I do, no matter how I beg, it's out of date.

95 But when you're dealing with children of God and people like that it's a little bit different and it's actually realising all of that. That's it. So I said, you
96 know, if you find it, I even say to people who work with me, if you find you can't deal with it then it's okay. I'll go talk with them. I'll go deal with them
97 because you have to have somebody that will understand everybody because 50 per cent, 60 per cent of the people they're okay. They pay on time.
98 "Unclear" But who is looking after those other people who might have... oh they tell you all different things. They have a death in the family and so
99 because of that they weren't able to get the money together. Or they have half the money but this happened this month and the children needed so-
100 and-so, so they can't pay until the end and you have to be making those decisions all the time.

101 I: Yes

102 P: So working with the people of God is messy.

103 I: Yes that term. Mmmmm

104 P: But once you understand what you're there to do and so for many of them I make it happen. It might be a little bit difficult for me at times and I'm
105 thinking "Oh I wish I could just pay their hotel and be done with it" and that's what I'd do if it was my own business. I'd just be done with it. But I
106 wouldn't like to be there receiving a blessing the communion that they have with each other... What it's done, we've done it for this is my X year here
107 July will be my X year, we've done it X times, so this is the X retreat. And every year it's grown.

Exploratory Comments

PNW has decided that she is going to do whatever needs to be done alongside her husband.

She was not wanting to be like some people that she had met, awareness of moaning/complainers.

Wanted to have the space to make decision in terms of what she became involved in. Use of the term "They" - many people? Despite planning to say "no", the role has grown - appears mushroom like. There are unspoken roles. Does this have an effect on PNW?

The right attitude is necessary in order to stay in the role. Does this have something to do with her personality? Current skills are brought into the role.

Original Script

P: But you know people were very accepting, very helpful and so I decided before I came back that I would come and I would do my best.

I: Yes

P: I would come and what I decided to was as a "unclear" so many people moaning and complaining in the pastoral wife role and all that type of stuff "unclear" and I decided I wasn't going to do that.

I: Okay

P: I would do what I can do. I mean if I couldn't do it I'd say I couldn't do it. I suppose it's all in your own hand how much you put it because it's like, things are demanded of you but if you say to people "I can't do it", I think people are sometimes very good like that. They won't put it on you. And so I just do things because I can do things and not because so much was expected of me. And over the years it just mushroomed into everything and it's like I'm an assistant and I'm not really. But people they call me 'Rev.' They do all sorts of stuff like that but it's just grown and I think it's because I actually made up in my mind that I was going to do it and I was just going to do a good job of whatever I'm doing.

I: So the attitude that you came with had a big part to play.

P: It really did. It really did because you yourself know that there are days that if your attitude is not right, you just pack it in. You understand?

I: [laughs]

P: And sometimes even with, even say with the counselling, because I did a bit of Christian counselling and stuff like that, so I really do take time out to see people along and to help them through different ways and you

Emergent Themes

Expectations of others

Size of the role

Counselling role

Investment in
People

Energy in
Serving others

Prayer to manage
role & G.D

help them financially, emotionally and all of that. And I think one of the hardest things for me, and not just me because I've spoken to X and to other ministers and stuff, it's when after you've brought them to a certain place, they just move on. And people will say to you, you say "Well why are you going?" and they say "Oh I just feel like a change."

And that's one of the most disappointing things.

I: So you put a lot of energy in.

P: Yeah and that used to bother me quite a lot and I used to think "well maybe I shouldn't put so much effort or whatever." But what I find is, you can't be less that who you are. You understand? Because if you do less you're not happy and for me if I'm not giving my best — So I still end up, I say to X, that's my husband, oh I'm not bothering with all that again, I'm just going to do this much and no more. And I'll end up he'll hear me ringing and say "who are you talking to?"

And I'll say, "I'm just trying to sort this out for this person" or whatever because that's just who you are. And so it's a lot of being/knowing yourself and knowing God for yourself and I just pray. I sort of always go straight to the point of I say, "God, I just feel bad about the way people just do this and [etc]" and He's just given me the peace and you get the peace and so that one doesn't bother you so much. So when somebody comes, now when they come to say they're going or even some of them don't even go you ring up and say "haven't seen you for a couple of weeks, what's happening?" It doesn't really bother you so much. It's almost like God is saying, move on to the next one, move on to who's coming. So I've really got more over that and can say we're in a good place, I'm in a good place with it. I like what I do, so yes.

Recognizes the collective experience of helping people. PW has spoken with other ministers.

Disappointment with whole she observes, people that she has helped leaving the church, these & word "bother".

Dichotomy of wanting to give her best in serving others, but thoughts of not expending so much energy on others. N/A able to move away from the role, - inner conflict.

PW uses prayer as a source of managing the impact of people work.

Peace is sought - ameliorates feelings of disappointment. Thus places PW in a good place to continue helping others.

<p>responsibility for others - (E.D)</p> <p>God's agenda / Relationship Managing (E.D)</p> <p>Expectations - Role</p> <p>Performance + responsibility expectations - (E.D)</p> <p>Role linked to carrying others</p>	<p>I: Yes so when you've invested, whereas it might have affected you a while ago with people moving on, now you're able to say "no that's it, on to the next".</p> <p>P: And a key thing to that is I've learned, and I think I have learned because first it used to be almost like this is all church and when people leave it looks a bit bad and you don't want to see the numbers going down and stuff. But God has shown me it's a Kingdom thing. And as long as people are working somewhere in the Kingdom it's okay. Whatever you'd invested in them is never lost. You understand? And when you get those types of insight from God it just makes you realise we're okay. They might have gone on to X or here or whatever, doesn't really matter because whatever you've done for God it's already — He's recorded it, it's all there. He knows the work you've done and because He knows it, it's not going to be [that] anyone's going to say "oh she's never done anything, look at her results." And so when you can look at it like that you know you're growing. You know that you're moving in the right direction.</p> <p>I: You make it sound as though it doesn't affect you. It doesn't affect you emotionally?</p> <p>P: Not as much anymore. I think initially it used to because my thing was, I'd look up there on the balcony and I'd think "Oh I haven't seen so and so, I haven't seen..." And it was almost like a personal thing and I realised that you can't carry everybody to start with. And these are some of the things that you have to learn the hard way. Because it's not like one morning I get up and decide and realise "Oh I can't carry everybody" it's because you keep feeling the disappointment over and over and you realise you can't keep doing the same thing you have to make a different turning. They say if you keep doing what you've always</p>	<p>Learning from past experiences of going with people in a helping capacity appears valuable.</p> <p>→ Dependency on bus relationship with God re energy expended on others.</p> <p>→ Being seen to be doing something for others. Open to judgement for lack of results. Results are linked to growth.</p> <p>→ Curious about PW sounding emotionally disaffected.</p> <p>Air of resignation at the situation.</p> <p>Role included "carrying others" = adds weight.</p> <p>People/people's expectations are "curried" - learning about the weight that was being carried over time.</p> <p>→ Repeated disappointment in repeating people/carrying</p>
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<p>Emotional pain. C.D.</p> <p>Listening - Kate Responsibility for C.D.</p> <p>Investing in People - Kate ✓ + C.D. ✓</p>	<p>done, you'll get the results that you always get. So you will still feel that pang and you now that emptiness or whatever. Now I will not see people for a while and I will even say to X "Oh I'm not going to ring that person this week, I'll leave it for a while" or I will tell somebody else to contact them because some people literally just wait upon you. Really, they think I'm the only one that can pick them up. If I don't ring then they won't take a call if you see what I'm saying. If I don't visit, even if other people visit, it's not as important, you understand that's how some people are. I realised I can't be living so many people's lives and be responsible for so many because it's draining. I found myself that I was taking things like that on.</p> <p>I: You almost feel responsible for them.</p> <p>P: Yeah responsible for them. And you can take it on too because that's why I said this is so important what you're doing because where do we get back that input that we've put out because we're always investing in somebody else's life and this is from the little ones all the way up. I haven't got any grandchildren and even some of the little ones, I help the single mothers and they're almost like my grandchildren. You feel so personally responsible for them and you're thinking 'oh my gosh maybe that's why I haven't got any grandchildren yet' — I want my own — but you know you think that sometimes. And it's just that investment and that input. And I said to someone the other day, it was my daughter, my younger daughter, she was helping me do some stuff for this retreat we're doing. And we do this retreat every year at the end of June and we start advertising in January after Christmas, maybe mid-Jan give them a couple of weeks. And I put the deposit down, the deposit should be in by the end of February. I mean, this week is the beginning of June and I'm still</p>	<p>→ responsibility to call congregants. - Decision "I'm not going to" - links with earlier thoughts of deciding what to say yes & no to in terms of her role. There is some unspoken, subtle pressure for Phil to visit/call. Impact of "caring" others through expectations & responsibility is draining & physical impact. [Questions input & output and replenishing]</p> <p>Interesting the referring to grand children in terms of taking personal responsibility & investing in someone else who is closely linked. Investment in all age groups.</p>
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collecting money.

I: [Laughs] no

P: [sigh] and every year we say "[blah sound]" and I just had to say to her, because she said "Mom, I don't know how you do it."

And I said to her, God just dropped it in my spirit, "working with people is messy." Just like that.

I: Oh, yes.

P: And I said to her, we would like everything compartmentalised and everybody "Unclear". And even having you say this is the deadline and so like they would do in the secular world if it's the deadline then you take nothing after that. But somebody comes and you know that person really benefits. You know what's happening and you have to look into their lives and stuff. And I thought that's why we've extended and extended and extended. Even when I've gone to the hotel because I've sent everything off to the hotel, somebody rang this morning and I said "okay, I'll see what I can do." Because if you're dealing with people, it's not so much like when I'm at my work place and I'm dealing and I say "Okay HMO says if your claim is later than the 31st of December 20-so-and-so, 4 years out of date, full stop it's out of date." No matter what I do, no matter how I beg, it's out of date.

But when you're dealing with children of God and people like that it's a little bit different and it's actually realising all of that. That's it. So I said, you know, if you find it, I even say to people who work with me, if you find you can't deal with it then it's okay. I'll go talk with them. I'll go deal with them because you have to have somebody that will understand everybody because 50 per cent, 60 per cent of the people they're okay. They pay on time.

"Unclear" But who is looking after those other people who

Picture of her involvement is questioned by
changers. Norming of undertaking
Realisation of the messiness of
working with people. Mixture of
unknown.

→ Linking her job within the
church to secular jobs where
there would be boundaries.
Contrasting the Church setting
the boundaries.

→ Unable to set strong boundaries
people-related work.

Being available for others in
whatever way needed. The necessity
of flexibility and minded of
individual needs.

Meeting needs

Listening role

might have... oh they tell you all different things. They have a death in the family and so because of that they weren't able to get the money together. Or they have half the money but this happened this month and the children needed so-and-so, so they can't pay until the end and you have to be making those decisions all the time.

I: Yes

P: So working with the people of God is messy.

I: Yes that term. Mmmmm

P: But once you understand what you're there to do and so for many of them I make it happen. It might be a little bit difficult for me at times and I'm thinking "Oh I wish I could just pay their hotel and be done with it" and that's what I'd do if it was my own business. I'd just be done with it. But I wouldn't like to be there receiving a blessing the communion that they have with each other... What it's done, we've done it for this is my X year here July will be my X year, we've done it X times so this is the X retreat. And every year it's grown, every year it's gone that people who are on the fringes of the church, because when you have a big church you're on the fringes, but when you do something like that and you get a hundred of them together they get to know people. It does... I've seen people change, I've seen ... So I'm thinking, okay it might be a little bit hard at times but we can get over that

[laughs]

I: So you kind of accommodate, sounds like you're really quite flexible and fluid as a person —

P: You have to.

I: You're mindful of the many needs.

P: Yeah and that works. It works because I find rigidity drives people away. I erm, when I came there weren't... we thought 'how can we get some money where instead of

PW becomes aware the depth of intimate sharing by congregants in her role. Also takes on a "sorting" role in helping ladies with their problems

- This has been repeated, re the nature of people work.

- Seeking to problem solve for others.

PW appears to seek to help others - going to great lengths to ensure that the needs of women in her congregation are facilitated.

Flexibility, fluidity: seeking to accommodate the needs of others.
→ Mix of wanting to do + Expected to do.